

# THE LONDON LITERARY GAZETTE, AND Journal of Belles Lettres, Arts, Sciences, &c.

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## Review of New Books.

*Turkey: a Description of the Manners, Customs, &c. of the Inhabitants of the Turkish Empire; to which is prefixed, a Sketch of the History of the Turks.* Translated from the French of A. L. Castellan. London, 1821. 6 vols. 18mo. Ackermann.

This work forms a portion of the larger design, intitled "*The World in Miniature*," and so ably edited by Mr. F. Shoberl.\* It is very prettily got up, and contains seventy-three coloured engravings to render it pleasing to the eye, as its well-digested contents recommend it to the judgment. Indeed, it is far superior to the class of publications with which its form would induce us, at the first glance, to range it; and though it certainly is as neat and suitable a gift as any fond mamma or papa could bestow on deserving miss or master, we hope it is not libellous to add, that mamma and even papa himself may be amused and informed by a previous perusal.

The first two volumes have a clever epitome of the history of Mahomet, and biographies of the Turkish Emperors from the first, Othman, to the last, the reigning sovereign, Mahmud II. The great declension of this once-stupendous empire is instructively traced in the anecdotes of tyrant and slave; its remnant coherence seen in the religion of Islam. As we not long since went over this ground in reviewing Mr. Young's splendid portraits of the Othman race, (to which folio these tiny tomes are largely indebted), we shall pass forward to the 3rd of them, which is devoted to descriptions of the court and its officers and servants, so unlike any thing known to other nations. The sultan and his harem are well described, and here, as elsewhere, apt anecdotes are introduced to illustrate the narrative. But after the women and their disagreeable attendants, the itch-oghians or pages are prominent on the scene, and as their situation is the Turkish school for aspiring statesmen, whence many of the great places are filled, a brief account of them may make a fit sample of the work:—

"The itch-oghians, (improperly altered by many travellers into *ingians*), pages of the interior of the palace, are youths brought up in the seraglio, not merely to attend upon the sovereign, but also with a view to their filling, in process of time, the principal posts of the empire."

This body was originally composed of young prisoners taken in war, but now of

"slaves presented to the sultan by the great dignitaries, the pachas, aghas, and others, who speculate on the advantages which they may perhaps some day derive from their creatures, in case of their promotion to high offices. Private individuals, influenced by the like hopes, give money to the officers of the seraglio to obtain admission for their sons into this class; hence boys are no longer selected for the purpose from among the tributary nations.

"The observance of profound silence is as strictly enforced among the itch-oghians in the seraglio, as it was of old in the school of Pythagoras. The temperance, reserve, and passive obedience required of them can only be compared with the severity of the institutions of Lacedæmon.

"None of the pages, be their age what it may, were they even past fifty, wear beards. Though some of the principal of them have splendid establishments in the city, they are obliged to wait on themselves in the seraglio, where they are not allowed to have a single attendant. They are expected to live in such perfect tranquillity and harmony, that, on the first acrimonious expression, they are chastised; hence, in their ordinary intercourse, they call one another *carindachton*, or *burader*, *qanum*, brother, comrade, friend, or use other epithets expressive of kindness.

"Each class of the itch-oghians has distinct apartments, consisting of several spacious rooms; in the centre is a kind of square hall for the governor, with a platform from which he can see all that passes.

"There are two keepers at each extremity of the chambers, round which are platforms raised a foot above the floor, encompassed with a balustrade and covered with carpets. Here the itch-oghians live day and night, occupying no more space than is requisite for a small bed and two small boxes. Their beds are composed of a pillow and two thick coverlets, between which they sleep, two and two. Each has his box to hold his books, ink-stand, and other trifling articles; their larger things and little treasures are kept in boxes marked with their names, and deposited in the upper galleries. Flambeaux of wax are kept burning all night in each chamber.

"The eunuchs of the guard watch by turns in these spacious dormitories. The pages rise an hour before day-light in winter and half an hour in summer, being called up by alarm-clocks. They quickly dress themselves, fold up their coverlets, which they throw over the balustrade opposite to their places, rear the pillow against the wall between the boxes, which, in the day-time, serve them for seats. Each sweeps that part of the carpet which is op-

posite to his place, and then washes his face, head, and hands, at the fountains situated at the extremity of the chambers, and provided with several cocks, and marble basins. They afterwards apply to study till the hour for prayers. When they are summoned to the mosque, they walk thither two and two, with their hands folded on their breasts, and downcast looks. On their return from prayers they take coffee, eat a little, and then betake themselves to their usual exercises in reading, writing, the Arabic and Persian languages, music, the use of arms and equestration. They have but two meals a day, at nine in the morning, and three in the afternoon. Their bread is brown, bad, and half baked. They range themselves in tens round large bowls of tinned copper, covered with different kinds of food. Each mess is allowed two of these bowls. The first contains ragouts of mutton; the second rice, lentil, and pease soups. These dishes are neither very savoury, nor very abundant. The *sinydjy*,\* whose duty it is to lay and clear the table, receives the provisions at the door of the room, whither they are brought in great kettles by the cooks, and serves them out. The senior page repeats the bismillah, which consists of these few words: *Bismillahi errah-mani errahymy*—"In the name of God, merciful and gracious!"—and takes two mouthfuls before any other presumes to reach his hand to the dish. All of them then fall to with such avidity that the victuals disappear in a trice, notwithstanding the raps on the knuckles which the head of the table gives with a long spoon to the most greedy. Their only beverage is water, which, in summer, is cooled with ice. They are, however, at liberty to purchase honey and grape-syrup to make drink for themselves.

"In the long days they lie down to sleep from dinner till noon, in their cloths, and wrapped up in their coverlets. They sup after the prayer which is said between three and four o'clock in the afternoon, and is called in Turkish *iykindy-namazy*.

"The food is always served out in the same proportion; and every meal is followed by a prayer for the prosperity of the sultan. After supper they return to their exercises, which they continue till the decline of day: they then go to the mosque for the third time. In the intermediate space between this prayer and that at bed-

\* From the Turkish word *siny*, a dining-table. This table consists of a round piece of hide spread upon the floor, or a large disk of wood or metal, set on the floor, or on a low bench, and on which the small number of dishes, constituting the ordinary repast of the Turks, are placed.

\* Of this, Illyria and Dalmatia, 2 vols., and Western Africa, 4 vols., have preceded the Turkey now before us.

time, about half an hour, they are allowed to converse, four together, from one bed to another, but without quitting their places or making a noise.

"When it is near bed-time, the *defterdjy*, provided with a list of the names, calls them over, the pages meanwhile standing, and each answering to his name, without stirring from his place. When this is finished, the *odah-bachy* strikes the end of his staff against the floor, as a signal for retiring to rest; they spread out their coverlets, lie down without noise, and whether they can sleep or not, the silence must not afterwards be interrupted.

"Thrice a day, in the morning before prayer, after dinner, and after the evening prayer, the *odah-bachy* goes round, trailing his staff carelessly along the floor. He stops at the door, and beckons such of the pages as have committed any fault to come out and receive punishment for it. The culprits obey without murmuring, and are punished frequently for very slight faults, such as spitting upon the ground, or omitting to hold their handkerchiefs before their mouths when they cough. The officer proportions the punishment to the fault at his own discretion. The number of strokes given with a stick upon the soles of the feet, and the manner of applying them either upon the bare feet or on the leather slippers, form differences in the punishments, which are always accompanied with reprimands."

The prisoners in our gaols in England would petition parliament if they were subjected to such discipline. At any rate, it is a severe sort of study for vizirs, muftis, pashas, and other great officers. Should any of them, as is probable, attain the first mentioned rank, and the empire declare war, as it has it seems done just now against the Persians, the following is the principal part of the ceremonies with which he would march from Constantinople against the enemy:—

"When the grand-signor does not take the field in person, the grand-vizir in general commands the army with absolute powers, and appoints the officers serving under him to vacant posts. The principal of these officers are:—the *seraskier*, general, a pacha of three tails; the *tcharkhadjy*, a pacha of two tails; the *yegnytchery-aghacy*, the agha, or commander-in-chief of the janissaries, having the rank of a pacha of two tails; the *djebchidjy-bachy*, the intendant of military stores; the *thopdy-bachy*, commandant of the artillery; the *arabachdjy-bachy*, superintendent of the train of artillery; the *cumbarahdjy-bachy*, commandant of the bombardiers; the *laghumdjy-bachy*, commandant of the miners; the *seimen-bachy*, the second in command of the janissaries; the *coul-kiahary*, superintendent of levies; the *ordon-cazy*, provost-marshal; the *achdjy-bachy*, chief cook; the *samwandjy-bachy* and the *zaghardjy-bachy*, the first and second keeper of the dogs. There are many others whom it would be superfluous to enumerate, and who indeed are mostly useless. Neither should I have mentioned the last two, but for the singularity of their posts, on the subject of which it should be remarked, that

formerly the Ottoman armies were accompanied by a certain number of dogs, trained to the work of destruction. The Spaniards have, therefore, been unjustly reproached with the cruelty of this invention, on account of their employment of dogs in their wars with the natives of America; since they were used by the Turks at an earlier period. Though the practice has been abolished, the two posts are nevertheless retained. The rank of all these superior officers is indicated by the places which they respectively occupy in the above list. We shall here introduce a description of the ceremonies observed at the departure of the military ensigns of the sultan, and of the pashas of three tails, from Constantinople; which takes place when war is declared. Forty days before the grand-vizir sets out with the army, all the vizirs, the mufty, and the ministers and officers of the Porte repair to the palace of the grand-signor, and stop at the *ortah capou*, or second gate of the seraglio. The vizir puts himself at their head and remains at the gate till the messenger comes to fetch him; he then enters the third court and goes to an apartment by the side of the gate called *bab-es-seadet*, gate of felicity. After the company is seated, one of the sultan's singers strikes up a passage of the Koran, denominated *fatih-el-cheryf*, noble opening, because it is the first chapter, or rather the introduction to the sacred volume. When the singing is finished, the *thoughts*, or *talls*, are delivered to the vizirs, the mufty pronounces a prayer, and the party breaks up. When the day fixed for the departure of the tails from Constantinople is arrived, the grand-vizir, in his state dress, mounted on a horse, adorned with trappings from the seraglio, followed by all his officers and all the ministers of the Porte, accompanies the ensigns, which are carried, with great ceremony, out of Constantinople. From that day the dywan is no longer held at the residence of his Highness, but at that of the grand-vizir. About the same time the consecration of the vizir's standard affords occasion for a religious and solemn festival. A multitude of spectators assembles by eleven o'clock in the forenoon in the spacious court of the seraglio, where each person offers up a prayer to God in behalf of the glory of the empire and the triumph of Islamism. The great dignitaries of the empire, the heads of religion, and the principal officers of the palace, repair in procession to the hall where the standard of the prophet is deposited; they themselves take up the sacred ensign, and carry it to the centre of the court. The mufty, the imams, the dervises and the superiors of the religious orders, head the procession. Then commences a prayer in which the bystanders join, and which is continued till the sun has reached the meridian, when the mufty gives orders for the sacrifice. The standard is immediately hoisted and planted in the ground, and the foot of it is bathed with the blood of twelve sheep, which are immolated amid the repeated acclamations of the spectators. The standard remains exposed to public view in this situation for the succeeding forty days. The grand-

vizir, followed by the ulemas, the reis effendy, the *defterdar*, and other great dignitaries, then conducts the mufty back to his carriage, a small, narrow vehicle, covered with scarlet. As he retires the shouts of the increasing multitude are renewed; and so long as the standard is displayed it continues to be the object of the enthusiasm, of the devotion, and, above all, of the curiosity of the populace. The *kiahya-beyg* is not present at this ceremony; he is obliged to remain at the palace of the grand-vizir. Twenty-five or thirty days after this ceremony, a long procession is made from the seraglio to the Adrianople gate. It is attended by the grand-vizir in his state dress, wearing trowsers of red velvet, his sabre by his side, a bow and quiver slung at his back, and mounted on a horse superbly caparisoned. The grand signor commonly takes part in this procession. The mufty also attends it in a dress of state, with trowsers of watered camlet. The cazy-askers wear trowsers of the same kind of stuff, likewise sabres, bows and arrows, and are followed by all their officers. All the capydy-bachys, with their capydy-lerkethoudasy, are in state dresses and turbans. The *tchaouch-bachy* is also present, with the *tchaouchs*, the *moutefferacas*, and all the different officers of the Porte. When the grand signor has a son he takes him along with him, and all the emyrs accompany the standard of the prophet, which is borne by the *naqybel-achraf-effendy*, the only emyr who takes the field with the army. A tent is pitched for the sacred standard, opposite to that of the grand-vizir. When a spot suitable for a camp has been selected, the whole army draws up in file to salute the vizir as he passes: the tents are then pitched. The grand-vizir holds a dywan as in the capital, and the vizirs only are allowed to form streets with their tents, and to burn lamps in them during the night. The time of departure being arrived, the grand-vizir, after taking leave of the sultan, sets off amid the thunders of all the artillery of the seraglio. Wherever he passes the streets are lined with double files of horse of horse and foot soldiers. The capitan-pacha, the *caimacam*, and all the great officers then at Constantinople swell the procession, which is opened by a band of music and a troop of wrestlers, who stop from time to time to encounter one another while the train is passing. His guard consists of four hundred soldiers, who accompany him to war. These men, called *delys*, are partly taken from among the *baltahdjys*; bodily strength and courage being the qualities that govern the selection. The *delys* form a corps of light cavalry. The troops that accompany the grand-vizir are variously dressed and armed. Here are horsemen, covered with coats of mail, like our ancient knights; there, infantry, clothed in yellow from head to foot, and covered with ribbons floating down their backs; farther on, soldiers with helmets on their heads; some carrying lances twelve or fourteen feet long, others short carbines, and others muskets; but all armed with sabres and pistols at their girdles. The vizir, mounted on a stately



charger, dazzles by the brilliancy of the precious stones with which he is covered.

(To be Continued.)

*Reflections on Gall and Spurzheim's System of Physiognomy and Phrenology.* Addressed to the Court of Assistants of the Royal College of Surgeons, in London, in June, 1821. By John Abernethy, F. R. S. London. Longman and Co. 8vo. pp. 75.

WHEN a person of the extraordinary talents of Mr. Abernethy chooses to deliver his opinions on a question, however dubious and hypothetical, for the right understanding of which his professional pursuits afford great facilities, what he says must be eminently entitled to the attention of men of literature and science. If we cannot concur with him in his deductions, we are at any rate sure to be instructed by his reasoning; and if it is our misfortune to dissent from his conclusions, we at least find matter for improving our judgment in his facts. On these grounds we recommend this very able pamphlet; and on these grounds we have taken it up more gravely than we would have done any similar work, on the same subject, from a less distinguished writer.

Mr. Abernethy goes a great way along with the system of Gall and Spurzheim. He thinks it not only not inconsistent, but generally consistent with his own views of physiology, and especially of the diversified effects produced by vital actions in the human being. The address sets out with a just tribute to the great physiological knowledge of Dr. Hunter; a man equally eminent for the ability he displayed in the examination of vital phenomena, and for the philosophical caution which he used in forming his opinions—qualities which will render him an authority for ages to come, as they have anticipated the intelligence of years, and left us little to acquire since his time to the present. But Mr. Abernethy seems to think that what of novelty has been discovered is to be found in the German hypothesis.

He says, "that the brain of man, and of animals similarly constituted, is a great emporium of nervous energy, that it sympathizes with every part of the body, and bestows or excites animation and energy throughout the whole, has not, I believe, been disputed; yet the experiments of Le Gallois, and the observations of Gall and Spurzheim, have rendered it highly probable that the brain of animals ought to be regarded chiefly as the organization by which their sentient principle becomes possessed of a great variety of perceptions, faculties, and disposition to various kinds of action."

To the consideration of this theory he invites the attention of the medical profession, and it is the theme of this pamphlet, composed in a desultory manner, rather than with the closeness of logical or philosophical inquiry. The grand objection to Spurzheim's opinions could not escape the acuteness of our author, who informs us, that when he first heard the doctor's lecture, he said to him, "that though I admitted his opinions might be true, yet I would never inquire

whether they were so or not; because I believed the proposed mode of judging of one another to be unjust, and likely to be frequently productive of erroneous and injurious conclusions." Nevertheless, he left himself open to conviction; and appears, afterwards, to have been more struck with Dr. S.'s coincidences than ever we could persuade ourselves to be; for the doctor himself admits that one contradictory fact must disprove all coincidences with respect to the asserted locality of any organ; such facts have occurred to Mr. Abernethy—and yet he goes on to out-Spurzheim Spurzheim, and treat the coincidences as if entitled to a value which the inventor of the system does not claim for them, so contradicted. His reasons for this are in our judgment more showy than convincing. He says—

"I am aware how exceedingly difficult it must be to decide on this point; for though organs may be large, yet they may be more extended and less prominent than usual; though small, they may be active from constitutional vivacity, education, and habitual employment; and though large and prominent, they may be inactive from disuse or control. Surely the foregoing considerations, together with the numerous and indisputable instances which we possess, proving that the character and conduct of persons depend very much upon education, habit, and association, ought to make us exceedingly cautious how we judge of others merely from the form of their heads."

Surely, if this proves any thing, it proves that other causes may exist to render nugatory the whole system of the character being founded on the shape of the organs. However strongly Mr. A. leans to the new school, he cannot shake off his apprehensions of the danger that must result from a belief in its doctrines; he cannot help seeing that the bare idea of being destined by knobs on the skull to covetousness, theft, or assassination, is eminently calculated to make misers, robbers, and assassins. From these perils he would save us, and he humanely differs from himself to contend that the actions of children are more clearly declaratory than the forms of their heads, to assist us in educating them for useful beings rather than abandoning them to their fates in gaols and on gibbets.

Having got over these prefatory remarks, the views taken by Gall and Spurzheim of the nature of the dispositions and faculties of man and animals are concisely stated. They are treated as philosophical, and examined without reference to organization in its supposed situation. The writer admires "the simple proposition, that man and animals resemble one another, in each possessing, in various degrees, instinctive and urgent propensities to perform certain actions. These propensities, though they operate without the influence of reason, are however in man regulated by that power. Yet, with respect to the results produced by their operation, it may be affirmed that animals as far surpass mankind, as man by his rational faculties and sentiments becomes in other respects superior to them."

This point is more minutely illustrated

by going loosely over some of the organs in the new system: for example, the organ of Construction:—

"How very curious it is, (says Mr. A.,) that at certain seasons of the year animals should be seized with a propensity to build nurseries for their young, and storehouses and habitations for themselves, without foreknowledge that they may be wanted for future inhabitants, or at future seasons. Some birds begin to build before they procreate, and the sterile labouring bees, in constructing a storehouse for their community, do not neglect to provide necessities and accommodations for the young of the common parent of the hive. How very curious also are the structures which many animals erect without previous plan or design, and in some instances without any communication with one another. How admirably suited also are these structures to exigencies unforeseen by the artificers. Some hornets build the exterior of their nests with agglutinated leaves, and the interior cells with the same materials, reduced to the state of paste or mortar, whilst the bees which build in hollow trees, requiring no protecting walls, merely build a comb with plates of wax resembling tiles, which are prepared and formed between layers constructed for this purpose on the surface of their bodies. This apparatus and its products have been exhibited by Mr. Hunter in his Museum, and you know his very interesting paper on this subject which is published in the Philosophical Transactions. The greater number of animals, however, have no necessity nor propensity to build; so that this very curious instinct is also a very partial one.

"Gall and Spurzheim assert that this propensity is the result of a peculiar organization in a portion of the brain, the exuberance of which is rendered evident even by the exterior form of the head. They say, that some individuals of the human race have a strong propensity to construct things and an aptitude for such employments, whilst others have no disposition or talent of this kind. They assert that, both in man and animals, those individuals who have this constructive propensity have also a corresponding form of head, which is wanting in others who do not possess it. They make a similar assertion with respect to all the other instincts which we are to consider, but it will not be necessary for me to repeat it. Now here I may observe, upon the supposition of Gall and Spurzheim's views of these subjects being correct, that the occasional, perhaps annual recurrence of this propensity, renders it probable, that it is not organization merely which creates it, but that it arises from temporary actions occurring in peculiarly organized parts; and the rare recurrence of this instinct shows how long such actions may be suspended so as to render organization of no effect.

"Admitting that man, like animals, possesses in various degrees a natural propensity and talent for construction, yet no blind impulse regulates his labours; he constructs what his reason directs, or his fancy suggests; he forms previous plans or designs, and alters them till the whole seems to ac-

cord with his intentions; and yet none of his works is so unalterably perfect as are those produced by blind instinct operating according to the ordinances of overruling Intelligence."

Is not this a complete refutation of the opinions for which the author expresses his admiration? To us it seems so. The organs of parental affection, imitation, disposition to combat, propensity to destroy, &c. all of which men have in common with animals, are merely mentioned, but without confirmation or contrast. In treating of the organ of *affection or attachment*, it is noticed that "In the fox, one of the dog tribe, we have an instance of an animal with no other ties than those of nature, living a life of wedlock, unchangeably attached to a single female, to his home, and to his family. Gall and Spurzheim say, that man participates with animals in having, in different degrees, instinctive propensities to kindness and attachment, and also the corresponding organization by which they suppose such instincts to be produced."

We do not perceive any deduction from these premises, nor that they can tend to sustain the ingenious fabric which they are brought to prop. We pass over (as glanced at unimportantly) the organs of secretiveness, hoarding, cautiousness; upon that of determination, we find remarks which may be beneficially quoted:—

Gall and Spurzheim "represent it merely as giving force to volition, whatever its object may be. This propensity is the chief cause of refractory conduct in children; and it is natural that they should wish to do what they please, for they have not the motives for restraining their actions which reason and experience suggest. The command of parents should, therefore, stand as the law of reason to the child, which should be taught the necessity, and acquire the habit, of ready obedience to its decrees. It is also important that the commands of parents should be just, and not unnecessarily and too frequently issued; lest reason in the former instance, and the dislike of control in the latter, should induce children to rebel against them."

"There are some who seem to wish it should be believed, that the instincts of animals, and the curious arts and expedients which they employ to obtain food, and avoid injury, are the effects of reason; but they cannot maintain this opinion, except by granting to the lowest kinds of animals a greater share of intelligence than they themselves possess, or can have any idea of. We may take some spider's eggs, and when hatched, select a young one who never has had any communication with his species; and we shall find that in due season, without a plan or preparatory attempts, it will construct as curious a web as any of his ancestry; then secrete himself till an unwary fly becomes entangled, which he will suddenly seize and destroy. Gall and Spurzheim, however, represent these animal propensities as operating without reason, when excited by external circumstances. We have an opportunity of witnessing the truth of this representation of the subject where

wild beasts are kept. Even the most ferocious and precipitate animals of the cat species do not seem to be insensible of kindness, or devoid of affection and attachment to those that feed them. We see the tigers pleased, and purring and rubbing their head and sides against the cautiously outstretched hand of their keeper; but if food be presented to them, the scene is changed in an instant; we then see the symbol of fury, with out-stretched claws, glaring eyes, growling with open mouth, ready to destroy that which it wishes to devour. We see them tear any thing presented to them, nay, even clamping their food with a kind of rage, as if they were more gratified by its destruction, than by the satiation of hunger. Had they reason, they would be aware that this fury is both unnecessary and useless. We see a great variety of animal character, we see the same in man; and that these animal propensities operate in him independently of reason, and often in opposition to its dictates, is well known, and so urgent, also, are their impulses, that some have believed them to be uncontrollable, and founded upon this belief the pernicious doctrine of necessity."

But besides these propensities, which animals as well as men possess, there are faculties which belong to man exclusively. Of these our author accords to Messrs. G. and S. the inferior intellectual faculties of *calculation and language*; he also agrees with them in allowing exclusively to humankind the superior faculties of *comparison, analysis, or causation, and combination*, "because this arrangement refers to all the elementary powers cognizable in the actions of the human mind." Thence he infers, that "if we find the head more produced in parts peculiar to man, (such as the lofty forehead,) it is reasonable to suppose that he will possess more of the intellectual character; and if in those parts common also to brutes, that he will possess more of those propensities in which he participates with the brute creation;" and Mr. A. continues to reason on this topic, and cite Shakspeare in a way which shows that his organ of analysis or causation was not very predominant at the time. The organs of *pride, vanity, veneration and ideality* are next touched upon; the latter, hear it ye rhymesters! constitutes the bard, and is the infallible symbol of the *Poeta Nascitur*. "There are some persons (it is set down, we presume, in compliment to the irritable race) who have a particular susceptibility of mind, which causes them to perceive so acutely and forcibly, that it leads to exaggeration. They cannot speak of circumstances like men of sober sense, but always express themselves in hyperbole. The strong perception of what is great, good, and beautiful, makes them strive to excel, but it often is an ideal excellence which they aim at, and not such as is attainable by ordinary means, or powers. This state of mind Gall and Spurzheim consider as essential to poetic talent, and they call it ideality." How nearly the definition places our noblest geniuses on a par with liars and raving braggards?

(To be Continued.)

ADONAIS.

An Elegy, on the Death of Mr. John Keats.  
By P. B. Shelley.

We have already given some of our columns to this writer's merits, and we will not now repeat our convictions of his incurable absurdity. On the last occasion of our alluding to him, we were compelled to notice his horrid licentiousness and profaneness, his fearful offences to all the maxims that honorable minds are in the habit of respecting, and his plain defiance of Christianity. On the present occasion we are not met by so continued and regular a determination of insult, though there are atrocities to be found in this poem quite enough to make us caution our readers against its pages. Adonais is an elegy after the manner of *Mosechus*, on a foolish young man, who, after writing some volumes of very weak, and, in the greater part, of very indecent poetry, died some time since of a consumption: the breaking down of an infirm constitution having, in all probability, been accelerated by the discarding his neckcloth, a practice of the cockney poets, who look upon it as essential to genius, inasmuch as neither Michael Angelo, Raphael nor Tasso are supposed to have worn those antispiritual incumbances. In short, as the vigour of Sampson lay in his hair, the secret of talent with these persons lies in the neck; and what aspirations can be expected from a mind enveloped in muslin. Keats caught cold in training for a genius, and, after a lingering illness, died, to the great loss of the Independents of South America, whom he had intended to visit with an English epic poem, for the purpose of exciting them to liberty. But death, even the death of the radically presumptuous profligate, is a serious thing; and as we believe that Keats was made presumptuous chiefly by the treacherous puffing of his cockney fellow gossips, and profligate in his poems merely to make them saleable, we regret that he did not live long enough to acquire common sense, and abjure the pestilent and perfidious gang who betrayed his weakness to the grave, and are now panegyrising his memory into contempt. For what is the praise of the cockneys but disgrace, or what honourable inscription can be placed over the dead by the hands of notorious libellers, exiled adulterers, and avowed atheists.

Adonais, an Elegy, is the form in which Mr. Shelley puts forth his woes. We give a verse at random, premising that there is no story in the elegy, and that it consists of fifty-five stanzas, which are, to our seeming, altogether unconnected, interjectional, and nonsensical. We give one that we think among the most comprehensible. An address to Urania:—

"Most musical of mourners, weep anew!  
Not all to that bright station dared to climb;  
And happier they their happiness who knew,  
Whose tapers yet burn thro' that night of time  
In which suns perished; Others more sublime,  
Struck by the envious wrath of man or God!  
Have sunk extinct in their refulgent prime;  
And some yet live," &c.



Now what is the meaning of this, or of any sentence of it, except indeed that horrid blasphemy which attributes crime to the Great Author of all virtue! The rest is mere empty absurdity. If it were worth our while to dilate on the folly of the production, we might find examples of every species of the ridiculous wit in those few pages.

Mr. Shelley summons all kinds of visions round the grave of this young man, who, if he has now any feeling of the earth, must shrink with shame and disgust from the touch of the hand that could have written that impious sentence. These he classifies under names, the greater number as new we believe to poetry as strange to common sense. Those are—

“Desires and Adorations,  
Winged Persuasions and veiled Destinies,  
Splendours, and Glooms, and glimmering Incarnations

Of hopes and fears and twilight Phantasies,  
And Sorrow with her family of Sighs,  
And Pleasure, blind with tears! led by the gleam

Of her own dying smile instead of eyes!!!”

Let our readers try to imagine these weepers, and close with “blind Pleasure led,” by what? “by the light of her own dying smile—instead of eyes!!!”

We give some specimens of Mr. S.’s

*Nonsense—pastoral.*

“Lost Echo sits amid the voiceless mountains,  
And feeds her grief with his remember’d lay,  
And will no more reply to winds and fountains.”

*Nonsense—physical.*

—“for whose disdain she (Echo) pin’d away  
Into a shadow of all sounds!!!”

*Nonsense—vermicular.*

“Flowers springing from the corpse  
illumine death  
And mock the merry worm that wakes beneath.”

*Nonsense—pathetic.*

“Alas! that all we lov’d of him should be,  
But for our grief, as if it had not been,  
And grief itself be mortal! WOE IS ME!”

*Nonsense—nondescript.*

“In the death chamber for a moment Death,  
Dhush’d to annihilation!!!”

*Nonsense—personal.*

“A pardlike spirit, beautiful and swift—  
A love in desolation mask’d;—a Power  
Girt round with weakness;—it can scarce uplift  
The weight of the superincumbent hour!!!”

We have some idea that this fragment of character is intended for Mr. Shelley himself. It closes with with a passage of memorable and ferocious blasphemy:—

“He with a sudden hand  
Made bare his branded and ensanguin’d brow,  
Which was like Cain’s or CHRIST’S!!!”

What can be said to the wretched person capable of this daring profanation. The name of the first murderer—the accursed of God—brought into the same aspect image with that of the Saviour of the World! We are scarcely satisfied that even to quote such passages may not be criminal. The

subject is too repulsive for us to proceed even in expressing our disgust for the general folly that makes the Poem as miserable in point of authorship, as in point of principle. We know that among a certain class this outrage and this inanity meet with some attempt at palliation, under the idea that frenzy holds the pen. That any man who insults the common order of society, and denies the being of God, is essentially mad we never doubted. But for the madness, that retains enough of rationality to be wilfully mischievous, we can have no more lenity than for the appetites of a wild beast. The poetry of the work is contemptible—a mere collection of bloated words heaped on each other without order, harmony, or meaning; the refuse of a school-boy’s common-place book, full of the vulgarisms of pastoral poetry, yellow gems and blue stars, bright Phœbus and rosy-fingered Aurora; and of this stuff is Keats’s wretched Elegy compiled.

We might add instances of like incomprehensible folly from every stanza. A heart keeping, a mute sleep, and death feeding on a mute voice, occur in one verse (page 6); Spring in despair “throws down her kindling buds as if she Autumn were,” a thing we never knew Autumn do with buds of any sort, the kindling kind being unknown to our botany; a green lizard is like an unimprisoned flame, waking out of its trance (page 13). In the same page the leprous corpse touched by the tender spirit of Spring, so as to exhale itself in flowers, is compared to “incarnations of the stars, when splendour is changed to fragrance!!!” Urania (page 15) wounds the “invisible palms of her tender feet by treading on human hearts as she journeys to see the corpse. Page 22, somebody is asked to “clasp with panting soul the pendulous earth,” an image which, we take it, exceeds that of Shakespeare, to “put a girdle about it in forty minutes.”

It is so far a fortunate thing that this piece of impious and utter absurdity can have little circulation in Britain. The copy in our hands is one of some score sent to the Author’s intimates from Pisa, where it has been printed in a quarto form “with the types of Didot,” and two learned Epigraphs from Plato and Moschus. Solemn as the subject is, (for in truth we must grieve for the early death of any youth of literary ambition,) it is hardly possible to help laughing at the mock solemnity with which Shelley charges the Quarterly Review for having murdered his friend with—a critique! If Criticism killed the disciples of that school, Shelley would not have been alive to write an Elegy on another:—but the whole is most farcical from a pen which, on other occasions, has treated of the soul, the body, life and death agreeably to the opinions, the principles, and the practice of Percy Bysshe Shelley.

\* This would have done excellently for a coroner’s inquest like that on Honey, which lasted thirty days, and was facetiously called the “Honey-moon.”

*Berkeley Manuscripts. Abstracts and Extracts of Smyth’s Lives of the Berkeleys, illustrative of ancient Manners and the Constitution; including Pedigrees, &c.; a History of Berkeley Castle and Parish, &c. &c.* By Thomas Dudley Fosbrooke, M.A. &c. London, 1821. 4to. pp. 242.

THE MSS. whence these excerpts are taken are of high Archæological value: the principle on which they are selected is declared in the Preface to be simply “that of preserving every thing of a constitutional, topographical, archæological, or genealogical bearing.” Much benefit would have been done, had these subjects been classed, and something like an arrangement of topics adopted. Instead of this, the mere chronological classification, according to the successive biographies of the Lords of Berkeley, leads to a great deal of repetition, besides separating connected themes so widely, and intermingling all sorts of subjects so strongly, that it is difficult to form any general notion of the times of which such singular traits are given.

We could hardly conceive any thing more curious than a digest of this volume, which at present resembles the galaxy, being full of stars, but in so confused an order, or rather disorder, that we have a thousand glimmerings rather than a good light. The compilation is from authentic records and family papers—by far the best sources of information. Mr. Smyth, who collected the original, was, we are informed, “the son of Thomas Smyth, of Hoby, co. Lincoln, second son of William Smyth, of Humbstone, in the same county. After continuing for some time in the service of the Berkeleys, of which there are accounts in the Life of Lord Henry, he was entered, anno 1589, of Magdalen College, Oxford, and three years after removed to the Temple. In 1620 he was Member of Parliament for Midhurst, and became a violent Puritan. In the service of the Berkeleys, to whom he was Steward, he acquired an ample fortune, very justly earned; but so bountiful were the Peers, that the Family fool once tied the Castle to the Church with twine; and being interrogated why he performed this extraordinary action, replied, ‘to prevent the former from going to Nibley.’”

The introduction contains a history of Berkeley, a district of celebrity in Celtic and in Roman ages. The antiquities of Wick are described, and, among many episodes, the story of the famous Witch of Berkeley is told:—

“It shall be given in faithful translation from William of Malmesbury, because thus exhibiting a better picture of the manners and opinions of the times. ‘A woman used to reside in Berkeley accustomed, as it afterwards appeared, to crimes, not ignorant of the ancient auguries, a patroness of the palate, arbitress of petulance, putting no moderation to her sins, because she was as yet on this side of old age, although beating on the door of it with a near foot. When this woman was on a certain day holding a feast, a raven, which she kept as a pet, (in deliciis habebat,) croaked something louder

\* Though there is no Echo and the mountains are voiceless, the woodmen, nevertheless, in the last line of this verse hear “a dear murmur between their songs!!!”

(*vocalus*) than usual. Upon hearing this, the knife fell from her hand, her countenance became pale, and, groaning, she exclaimed, 'To-day my plough has come to its last furrow; to-day I shall hear and receive a great misfortune.' While speaking the words the messenger of miseries entered. Being asked why he came with a face so full of expression, 'I bring news to you,' he said, 'from that town,' and named the place, 'of the death of your son, and destruction of all the family, by a sudden ruin.' At these words the woman, wounded in her mind with grief, immediately swooned away, and feeling the disease creep to her vitals, invited her surviving children, a monk and nun, with speedy letters, and addressed them, upon their arrival, with a sobbing voice. 'I, my sons, by my miserable fate, have always used demonic arts; I have been the sink of all vices, the mistress of enticements. There was, however, among these evils, a hope of your religion, which might soothe my miserable soul. Despairing of myself, I reclined upon you; I proposed you to be my defenders against demons, protectors against the most cruel enemies. Now, therefore, because I have reached the end of my life, and shall have those exactors of the punishment whom I had advisers in my sin, I ask you, by the maternal bosom which you have sucked, if you have any faith, any piety, that you at least attempt to alleviate my sufferings; and though you will not recall the sentence issued concerning my soul, yet perhaps you will preserve my body by this means. Sew it in a stag's hide, afterwards recline it in a stone sarcophagus, fasten the cover with lead and iron; besides this, surround the stone with three iron chains, viz. of great weight; let there be psalm-singers for fifty nights, and the same number of masses in the days, which may mitigate the ferocious attacks of my enemies. So, if I should lie securely for three nights, on the fourth day bury your mother in the ground, although I fear that the Earth, which I have so often burthened with my vices, will not receive me in her bosom.' Her desires were complied with in the most attentive form. But oh! her wickedness: pious tears, vows, prayers, availed nothing; so great was the wickedness of the woman, so great was the violence of the devil. For, on the first two nights, when choirs of clerks were singing psalms around the body, certain devils, breaking with the greatest ease the door of the church, fastened with a huge bolt, burst asunder the two chains at the extremities. The middle one, which was more elaborately wrought, remained entire. On the third night, about cock-crowing, the whole monastery seemed to be overturned from its foundations by the noise of the approaching enemies. One more terrible than the rest in look, and taller in stature, shaking the doors with greater force, dashed them into fragments. The clerks stood stiff with terror, their hair on end, and bereft of speech. He advancing with a proud step to the coffin, and calling the woman by name, ordered her to arise. Upon her answering that she could not on account of the chains,

'You shall be loosed,' said he, 'and to your evil;' and immediately broke the chain, which had eluded the ferocity of the rest, with as much ease as packthread. He also kicked off the lid of the coffin with his foot, and having taken her by the hand, drew her out of the church in the sight of them all. Before the doors stood a proud black horse neighing, with iron hooks projecting over his whole back. The woman was put upon it, and soon disappeared from the eyes of the spectators, with the whole company. The cries of the woman, supplicating for help, were heard for nearly four miles."

This is followed by a very odd tale about the way in which Earl Godwyn, a cunning baron, obtained the gift of the nunnery of Berkeley. He made his son, it seems, an *Irresistible* of that day, sham Abraham; and take up his quarters among the nuns; among whom, the susceptible creatures, he played such pranks, that the scandal got them ousted from their residence, and the same bestowed on the father of their seducer. On the site of the nunnery the castle was built, from the time of Henry I. to that of Stephen.

"The Entrance" (says Smyth) "is the usual sidelong flight of steps, over which is the guard-room, wrongly denominated that in which king Edward the Second was assassinated. From the passage or landing-place above the stairs you turn abruptly to the West, and enter the grand door-way, a fine Norman arch. Proceeding to the left, or South, you arrive at the dungeon-tower. It never appears to have contained more than one habitable furnished room, with a vault below. The dungeon-chamber is shaped like the letter D; i. e. follows the curve of the towers, but without either window or chimney; even the outer wall is flanked by the sidelong stairs; and is unsailable from without. In the floor of this gloomy chamber is a trap-door, opening to the dungeon, which is 28 feet deep, down to the very foundation of the Castle. This dungeon-chamber was the room where King Edward II. was confined; and it was by means of the cellar, or dungeon underneath, that his keepers annoyed him with the smell of putrid carcases and other nuisances. This chamber continued uninhabitable till very recently, when the present Countess of Berkeley ordered it to be newly floored and fitted up, with rafters under the trap-door, to prevent accidents."

Other extracts prove that Lord Berkeley was in the castle, and privy to this atrocious murder, though, when tried for it by the Queen and Mortimer, he was acquitted, on the alleged ground that he was sick and absent at Bradley.

A great flood in 1606 is mentioned; there is a good account of it in the Gentleman's Magazine, for 1762. We have next the transactions of the civil wars, as they affected this castle and barony. It is remarkable that "the manor, with the single exception of an alienation by William, Marquess of Berkeley, to King Henry VII. and his heirs male, which reverted upon the death of Edward VI. has never been out of the family."

Its customs appear to have had no peculiar distinguishing character. "When any freeholder made his first suit in the Hundred Court, he was subject to an expense for wine, and four pence to the erier, for the cushion upon which he sat, and which was brought to him by that person. In Courts Leet of Manors, the suitors in similar circumstances are denominated Colts, and subjected to a certain expense for a treat.

"Another circumstance is more inexplicable, unless, either that promotion was obtained by the profession of archery, or the possession of a bow and arrows was an inevitable tax affair. 'If a sturgeon were taken, it was the Lord's, and was to be brought to the Castle of Berkeley. Howbeit the Lord, of custom, gives the taker, upon delivery of the sturgeon, half a mark in money, and a long bow and two arrows, or half a noble in lieu thereof.'"

This portion of the work we shall only illustrate farther by copying an Epitaph in the Church-yard, ascribed to Dean Swift:—

"Here lies the Earl of Suffolk's Fool,  
Men call'd him Dicky Pearce;  
His folly serv'd to make folks laugh  
When wit and mirth were scarce.

"Poor Dick, alas! is dead and gone;  
What signifies to cry?  
Dickies enough are still behind,  
To laugh at by and by.

Buried June 18, 1728, aged 63."

Having disposed of this part, we now come to the "Abstracts and Extracts from Smyth's Lives of the Berkeley Family, Manuscripts in Berkeley Castle, and in the possession of the late William Veel, Esq. containing many curious Particulars of the Manners and Customs of the ancient Barons, as well as various Biographical and Genealogical Materials, Descents of Estates, &c." which will be given in our next.

#### BIBLICAL LITERATURE.

##### *The Third Century after the birth of Christ.\**

THE third century was eminently distinguished by the learned and critical labours of Origen, Pamphilus, Eusebius of Cæsarea, and other learned and pious writers. Origen's *Hexapla*, or Collation of the Septuagint Version, is his grand work: Montfaucon supposes it must originally have made 50 volumes: his Vindication of Christianity against Celsus, the Epicurean, is also a celebrated production.

"In the collation of the Septuagint, he laboured with indefatigable industry, and having acquired a perfect knowledge of the Hebrew tongue, and purchased from the Jews the original, (perhaps the *Autograph of Ezra*), or most authentic copies of the Hebrew Scriptures; and having also obtained a correct copy of the Septuagint, or Greek version, he transcribed them, and placed them in parallel columns. In the first column was the Hebrew text in Hebrew characters; in the second, the same text in Greek characters. In other columns, he placed the Septuagint, and other Greek

\* See Townley's Illustrations, and the *Literary Gazette*, Nos. 252, 3 and 4.

translations, particularly those of Aquila, and of Symmachus and Theodotion, two Ebionite Christians. The differences between the Hebrew copies and the Septuagint, were noted by various marks. The name *HEXAPLA*, or *Sextuple*, was derived from the six principal Greek versions employed in the collation. Some fragments excepted, this work has been long irrecoverably lost. All that could be gathered from the works of the ancients, was collected and published A.D. 1713, by Montfaucon, in two volumes folio.

"An ancient MS. of the book of Genesis, written in Greek capitals, was brought from Philippi by two Greek bishops, who presented it to king Henry VIII. telling him, at the same time, that tradition reported it to have been Origen's own book. Queen Elizabeth gave it to Sir John Fortescue, her preceptor in Greek, who placed it in the Cottonian Library, now in the British Museum. Archbishop Usher considered it as the oldest manuscript in the world: and although it is impossible to ascertain whether this book belonged to Origen, or not, it is probably the oldest manuscript in England, perhaps in Europe; unless it be supposed with Matthai, that the copy of the Gospels preserved at Moscow, is more ancient, which is at least very doubtful. It was almost destroyed by a fire which happened in the library, in the year 1731."

Pamphilus, a Presbyter of Cæsarea, is remarkable, besides his learning and Christianity, for being the founder, perhaps, of circulating libraries, and the prototype of religious tract societies. "He erected (or rather enlarged) the library of Cæsarea, which, according to Isidore of Seville, contained 30,000 volumes. This collection seems to have been made merely for the good of the church, and to *lend out* to religiously-disposed people. St. Jerom particularly mentions his collecting books for the purpose of *lending them to be read*."

It is memorable that MSS. transcribed from books in this library, or compared with them, are still in existence among the royal stores at Paris.

Eusebius, who followed close on his friend the martyred Pamphilus, has been justly styled the father of Ecclesiastical History. His history begins at the birth of our Lord, and comes down to the defeat of Licinus. His Evangelical Demonstration is the fountain of all the arguments in support of the credibility and divine authority of the Christian religion.

"Lucian, a presbyter of Antioch, and Hesychius, an Egyptian bishop, flourished about the same period, and are deservedly ranked amongst the Biblical scholars of that age." These severally revised the Septuagint, and from the three editions by Origen and them, are derived all the manuscript copies now known to be extant.

During this century various superstitions insinuated themselves into the Christian Church. "One of the abuses thus introduced was *BIBLIOMANCY*, or *Divination by the Bible*. This kind of Divination was named *SORTES SANCTORUM*, or *SORTES SACRÆ*, *Lots of the Saints*, or *Sacred Lots*;

and consisted in suddenly opening, or dipping into the Bible, and regarding the passage that first presented itself to the eye, as predicting the future *Lot* of the inquirer. The *Sortes Sanctorum* succeeded the *Sortes Homerice*, and *Sortes Virgilianæ* of the pagans, among whom it was customary to take the work of some famous poet, as Homer or Virgil, and write out different verses on separate scrolls, and afterwards draw one of them; or else, opening the book suddenly, consider the first verse that presented itself, as a prognostication of future events. Even the vagrant fortune-tellers among them, like some of the gipsies of our own times, adopted this method of imposing upon the credulity of the ignorant. The nations of the east still retain this practice. The late Persian usurper, Nadir Shah, twice decided upon besieging cities, by opening upon verses of the celebrated poet Hafiz."

In the 12th century this mode was adopted to discover heretics; and even Bishops and other dignitaries were elected by it so late as 1744. "This usage," (says our Author) "was not confined to the Latins, it was equally adopted by the Greeks. Two facts may prove its existence, and injurious tendency. The first is that of Caracalla, archbishop of Nicomedia, who consecrated Athanasius on his nomination to the patriarchate of Constantinople, by the Emperor Constantine Porphyrogenitus. Having opened the books of the Gospels upon the words, 'For the devil and his angels,' the Bishop of Nice first saw them, and adroitly turned over the leaf to another verse which was instantly read aloud, 'The birds of the air may come and lodge in the branches thereof.' But as this passage appeared to be irrelevant to so grave a ceremony, that which had first presented itself, became known to the public almost insensibly. To diminish the unpleasant impression it had produced, the people were reminded, that on a similar occasion, another archbishop of Constantinople had accidentally met with a circumstance equally un auspicious, by lighting upon the words, 'There shall be weeping and gnashing of teeth,' and yet his episcopate had neither been less happy nor less tranquil than formerly. The historian, nevertheless, remarks, that whatever had been the case under former archbishops, the church of Constantinople was violently agitated by the most fatal divisions during the patriarchate of Athanasius. The other instance is that of the metropolitan of Chersonesus, the first prelate consecrated by Theophanes, after his translation from the metropolitan see of Cyzicus to the patriarchate of Constantinople, and who having received the book of the Gospels at his hands, and opened it, according to custom, met with these words, 'If the blind lead the blind, both shall fall into the ditch,' which were regarded by the public as prognosticating evil to both the patriarch and the metropolitan."

"Nearly allied to the practice of Bibliomancy was the use of the *Amulets* or *Charms*, termed *PERIAPTA*, and *PHYLACTERIA*, and sometimes *LIGATURE*, and *LIGATIONES*.

They were formed of ribbands, with sentences of Scripture written upon them, and hung about the neck, as magical preventives of evil. They were worn by many of the Christians in the earlier ages, but considered by the wisest and most holy of the bishops and clergy, as disgraceful to religion, and deserving the severest reprehension."

"These Phylacteries of the Christians, were most probably derived from the *Tephilim*, or Phylacteries of the Jews."

"The Jewish PHYLACTERIES were small slips of parchment or vellum, on which certain portions of the Law were written, inclosed in cases of *black calf skin*, and tied about the forehead and left arm. The Jews considered them as a divine ordinance, and founded their opinion on Exodus xiii. 9, and similar passages."

But at the same time schools and genuine Christian libraries multiplied, and preserved the Scriptures.

"The libraries formed by the early Christians were generally placed in the churches, in which were *Cubicula*, or rooms appropriated to the use of those who were desirous of retirement and meditation. These *Cubicula* or *Secretaria*, as they were sometimes called, were erected with the church; one being generally placed on the right side of it, and another on the left. The Sacred Writings were preserved in one of them, and the sacramental utensils in the other."

"In the *third century* also, a distinct order of PUBLIC READERS of the Sacred Scriptures began to be generally established in the Churches. Their office was to read the Scriptures to the congregation from the *Pulpitum* or reading-desk, in the body of the church. The office was accounted an honourable one, and was sometimes held by *Confessors*, as those were denominated who had avowed their attachment to the Gospel in the face of the greatest dangers, and in the presence of the enemies of Christianity. Sometimes also young persons, who had been dedicated to the service of God from their infancy, were permitted to officiate as readers."

"INTERPRETERS were established in the church at about the same period, whose business it was to render one language into another, as there was occasion, both in reading the Scriptures, and in the homilies addressed to the people."

The dreadful persecution under Dioclesian, closed the events of this century, so important to Christianity. The first English Martyr, St. Alban, suffered at Verulam, and Egypt, and Syria, Greece, &c. were steeped with the blood of tens of thousands, who preferred death to the shame of parting with their sacred books and their faith. Some of these martyrs could repeat the entire Bible by heart; upon which Mr. T. adds the following remarkable instance:—

"The *Tenaciousness of Memory*, exhibited by these ancient worthies, is almost without parallel in ancient or modern time except in that prodigy of memory, the la Rev. THOMAS THRELKELD, of Rochdale Lancashire. He was a perfect living



cordance to the English Scriptures. If three words only were mentioned, except perhaps those words of mere connection, which occur in hundreds of passages, he could immediately, without hesitation, assign the chapter and verse where they were to be found. And, inversely, upon mentioning the chapter and verse, he could repeat the words. This power of retention enabled him, with ease, 'to make himself master of many languages. Nine, or ten, it is certainly known that he read: not merely without difficulty, but with profound and critical skill. It is affirmed, by a friend who lived near him, and was in the habit of intimacy with him, that he was familiarly acquainted with every language, in which he had a Bible, or New Testament.' After his decease I had opportunity of examining his library, and noticed Bibles, or New Testaments, in English, Greek, Latin, Hebrew, French, Italian, Spanish, German, Welch, Dutch, Swedish, Gaelic, and Manks; besides Grammars, &c. in other languages. In the Greek Testament, his powers of immediate reference and quotation were similar to those he possessed in the English translation; since he could in a moment produce every place in which the same word occurred, in any of its forms, or affinities. In the Hebrew, with its several dialects, he was equally, that is, most profoundly skilled; and it is believed, that his talent of immediate reference was as great here, as in the Greek, or even in the English."

Among the *Annals* which generally spring from the press about the Christmas time, we have before us one called "*The Wit's Red Book*," whence we copy the following. It is a half-crown collection of *bon mots*, *jeux d'esprit*, &c., old and new; to the latter of which we have endeavoured to stick as far as our knowledge in such matters extends:—

"*Profitable Punning*.—Witty men, it has been observed, are in general poor; and, whether justly or no, their poverty has been as generally attributed to their wit. There may be some justness in the observation, yet, as no rule is without its exception, there are also many instances of men who have risen in the world by their humour. Dr. Mountain, bishop of Durham, in the reign of George the Second, was one of these fortunate mortals; for, from being the son of a beggar, he raised him to the highest eminence in the church. The see of York becoming vacant, his majesty consulted the bishop of Durham, as to a proper successor to the late archbishop; upon which the doctor facetiously said, 'Hadst thou faith as a grain of mustard-seed, thou wouldst say to this *Mountain*, (pointing to himself,) Be removed, and be cast into the sea (see). His majesty laughed heartily, and conferred the preferment upon him."

"*Hibernian Architecture*.—A visitor, on being shown over the custom-house at Dublin, professed that he admired every part of that magnificent structure, but none more than the Long-room, for with that he was absolutely delighted; 'For (added he ma-

liciously) this is the genuine Hibernian style of building:—your long room is a square one.'"

"*Construing*.—An amateur of the turf chose as a very appropriate motto, in allusion to his passion for racing, '*Cursus atque recursus*.' Soon after he had adopted it, he asked an acquaintance whether he did not think it a very appropriate one. He, knowing that his friend was as notoriously addicted to swearing as to the pleasures of the horse-course, replied, 'Oh! very appropriate indeed! Don't you see that it may be construed almost literally, thus, *He curses and he curses again*?'"

"*The Complaint Removed*.—Rose, the private and confidential secretary of Louis the Fourteenth, had married his daughter to M. Portall, president of the parliament. The husband was but little contented with the lady's temper and disposition, of which he did not scruple to make frequent complaint to her father. Rose, who was not much pleased at this continual querulousness, said one day to his son-in-law, as he was preparing to open a fresh budget of matrimonial grievances, 'You are right, Portall, my daughter is a headstrong, impertinent jade, and the next time I hear any more complaints of her conduct, I will *disinherit* her.' It is needless to say, that owing to this ingenious determination, either the lady's behaviour was immediately reformed, or at least the husband cured of finding fault."

"*Talents*.—A man of talents, who had published several works of great utility, was complaining to a person in high office, that nothing had ever been done for him. 'But you cannot expect that people will take the trouble to run after you?' 'Why not? (returned he) had I but picked a pocket, I make no doubt but that they would have taken the trouble to run after me.'"

"*The French Tree of Liberty*.—At the period of Napoleon's greatest despotism and power, it was observed, that the tree of liberty was now pulled up by the roots, and not a fragment of it remained. 'That is not yet the case, (observed Moreau sarcastically,) have we not still *l'ecorce*?' (Le Corse.)"

"*The advantage of having a Vote*.—An honest John Bull travelling through Germany, on arriving at the gate of a city, was requested to describe himself; not knowing exactly what designation to apply to himself, he answered that he was 'an Elector of Middlesex.' As an *Elector* in Germany is rather a more important personage than those who bear that honourable title in England, the Germans immediately threw open their gates, and the guard turned out, and did military honours to the English *Elector*."

"*Logic*.—Two scholars being at table, one of them, taking up an oyster upon his fork, said, that he would prove an oyster to be better than heaven. The other denied the possibility of his doing so. 'Well, then, (said the first,) you will certainly allow that

• This room may in fact be called a square, being sixty-five feet by seventy.

an oyster, trifling as it is, is yet better than nothing?' 'Most assuredly.' 'And also, that nothing is better than heaven; ergo, an oyster is better than heaven, *quod erat demonstrandum*.'"

### Arts and Sciences.

Captain VETCH and Mr. DRUMMOND, the engineer officers intrusted with the conduct of the trigonometrical survey in the north of Scotland, have recently finished their task in Orkney and Zetland, by establishing in those clusters of islands the several positions which serve to connect them with the mainland of Scotland, and which, when completed in the subordinate details, will settle accurately the geography of this quarter of the empire. In their operations they were attended by the Protector, gun brig, Captain HEWER, commander; and that gentleman was employed at the same time in a nautical survey of various harbours among those islands, which stood in need, particularly in Zetland, of more accurate charts than have yet been given to mariners. The laborious and even hazardous task has been brought to a conclusion with only one serious and painful disaster, at the close of the survey. Mr. FITZJAMES, midshipman, with four men, having gone from the rendezvous at Calisound in Eday, to the island of Sanda for some provisions, they were lost on their return, in one of those fearful currents of tide, (the Lashy roost), which are frequent among those islands, and into which no stranger should venture without a pilot, particularly in the flimsy, narrow boats called *gigs*, which are so generally attached to ships of war. The fate of Mr. FITZJAMES, an amiable and accomplished young gentleman, and his fellow sufferers, has thrown a gloom over the close of this scientific excursion.

### CLEOPATRA'S NEEDLE. The Court of Common Council.

*Fogrum, Botheram, Gotham, &c. a full meeting.*

*Fog.*—(Laying down a Newspaper.)

The city should be told of it.—

They say,

That Cleopatra's Needle's to be stuck  
In front of Carlton-House!

*Got.*— They'll

make the square a pincushion!—

*Bot.*—No! worse—a needle-case!

Has my Lord Sidmouth sent no letter yet

To my Lord Mayor?—It should be  
pasted up.

*Fog.*—'Tis said the Deptford Sheerhulk  
has been cleared

Of all its vagabonds, to bring it here.

*Bot.*— This beats Whitechapel hollow.  
What's its weight?

*Fog.*—About three hundred tons.—

*Bot.*— All

solid steel?

*Fog.*—No, stone, with scratches on't; and  
here they say

They're making five-mile telescopes  
to read them!



*Bot.*—Zounds! what a strapping hand she must have had!

Who was the sempstress?

*Fog.*—Sir, a  
giantess

About ten thousand yards—without her shoes!

Her thimble has been guessed, tho' rotten now,

To fill the place they call the Lake of Mæris,

By Alexandria!—Nay, the noseless things

That sit upon their tails in Russell-street,

Were Cleopatra's pebbles, taws and dolls!

*Bot.*—Why, what a monstrous thread she must have used!

*Fog.*—The *Chronicle* here says—a patent twist

Of elephants' legs and dromedaries' spines,

And buffaloes' horns!

*Got.*—What was her  
favourite work?

*Fog.*—(Rising majestically.) Sir, she sewed pyramids!

All lift their hands and eyes in silence.—  
The Council adjourns.

### Literature and Learned Societies.

#### ANCIENT AND CLASSIC LITERATURE.

DEAR SIR,—You have highly gratified many of your readers by giving, in several Numbers of the *Literary Gazette*, the earliest information of the fortunate discoveries in ancient literature, made by M. Mai, in the Ambrosian and Vatican Libraries, and you have also mentioned the researches of his Excellency Baron Niebuhr, Prussian Minister at Rome, and particularly his discovery of a fragment of Cicero's *Oratio pro C. Rabirio*. Conceiving that a more particular account of Baron Niebuhr's labours may be agreeable, I do myself the pleasure of sending you the following particulars:—

Among the MSS. which made a part of the famous Palatine Library, given by the Duke of Bavaria to Gregory 15th, after the taking of Heidelberg, and united with that of the Vatican, there was one which for a long time was supposed, from its appearance, to contain only some books of the Old Testament. Jos. Blanchini made it known in this point of view. But in 1772, Paul Bruns and V. M. Giovenazzi discovered, under the MS. of the Sacred Books, other writing more ancient, from which they extracted a fragment of the 91st book of Livy, and they acknowledged that they had been able to read only a part of the writing, because it had been injured by washing and by time. This discovery gave great celebrity to the Palatine MS., and it had long been wished that some chemical process could be employed to revive the faded lines.\* On the application of Baron Niebuhr, the pontifical government permitted a trial to be

\* De Brosse's *Hist. de la Rep. Romaine* par Salluste T. i. p. 576, *note*.

made. M. Niebuhr has published a very curious work, containing the result of this trial, of which the following is an analysis.†

M. N. gives a most detailed and perspicuous description of the MS. He points out the primitive form of the leaves which compose it, their condition and their quality, as well as the manner in which they were folded when the volume was put together in its present form. From these circumstances, he deduces, with much sagacity, the history of the volume, and after some remarks on the difficulty of fixing the age of MSS., he shows that the version of St. Jerome, which covers the ancient writing, must have been written in the 9th century on leaves of vellum, taken from several MSS. of a more ancient date, the character of which it was attempted to efface. 2. That in the sequel the book was much injured by the damp, which destroyed a part of it. 3. That towards the 11th century, an attempt was made to repair the damage, by adding sheets of coarse vellum, written in characters analogous to those of that time.

The first fragments, rendered legible by the application of hydrosulphate of potash, belong to two works of Seneca, till then entirely unknown. They contain the commencement of the book "*De Vita Patriæ*," and three fragments of a treatise without title, but the subject of which seems to have been *friendship*. M. Niebuhr judges the writing to be of the beginning of the 6th century; and it is remarkable that Gaetano Migliore, in his edition of the fragment of Livy, taken from the same MS., gives some parts of these writings of Seneca as being by Cicero.

Two leaves placed between those of Seneca, contain one hundred and sixty-two verses of Lucan, belonging to the 6th and 7th books of the *Pharsalia*. This may be considered, in M. Niebuhr's opinion, as the most ancient MS. of this poem, but not as one of the best.

In the third place, there are some lines of a Latin work on Mythology, and M. Niebuhr thinks they belong to the *Fables of Hyginus*, in their original state. It is known that this collection has come down to us very much impaired.

Two other pages written in Greek contain medicinal receipts. M. Niebuhr thinks he can recognise in them the Indian or Arabic figures which we now use, and he pointed them out to Professor Playfair, who was then at Rome. At the same time that we quote authorities of such high respectability, it must be added that M. Mai, who has since examined the same MS., has not been able to recognize in it these figures.

We shall say nothing of some pages, the writing in which is so much injured, that there is no hope of making sense of it, but shall pass to the leaves containing the frag-

\* M. Tullii Ciceronis *Orationum pro M. Fonteio et pro C. Rabirio fragmenta*, T. Livii, lib. XCI. fragmentum plenius et emendatius. L. Senecæ fragmenta ex membranis Bibliothecæ Vaticanæ, edita à B. C. Niebuhr. C. F. Romæ, 1820, in 8vo.

ment of the 91st book of Livy. The beauty of the vellum and of the writing proves the great antiquity of the MS. of which they once made a part, and the breadth of the margin authorises us to believe, that the Romans set as high a value on this species of luxury as modern Bibliomaniacs. M. Niebuhr declines fixing the age of the writing. He thinks that Paleography is an uncertain science, when it is not aided by historical data; and he shows that the same kind of writing was employed from the second century of the Christian era till the time of Charlemagne. He thinks, however, that the MS. of Livy was written before the fall of the Roman Empire in the West. I have already said, that the discovery of this fragment excited great attention half a century ago. Bruns published it at Hamburg, and Cancellieri, after Giovenazzi, at Rome: each of these editions became the source of several others, and of various translations. Some critics have combined in their editions and translations the two original reviews.

M. Niebuhr remarks, that the differences which exist between the editions of Giovenazzi and Bruns cannot fail to excite much surprise. The latter is the more complete, and the cause of the diversity is, that the friendship between these two literati having been a little impaired, Bruns kept secret the result of his later labours on the Vatican Manuscript.

The chemical means employed by Baron Niebuhr, and the extreme attention with which he has examined the MS. have enabled him to read two columns, which had almost wholly escaped the preceding editors, and, thanks to his care, the MS. of Livy has only very small breaks, which it has been easy to fill up.

Other leaves of this very singular volume contain fragments of the *Orations of Cicero* for Fonteius, for C. Rabirius, and for Sex. Roscius. They belonged to a MS. of a large size, and were folded, when they were taken to write on them the books of the Old Testament. In the time of Dante, the name of Cicero was celebrated, though, as M. Niebuhr observes, only a small part of his works was known. The prodigious activity which the Literati of the 15th century exerted in seeking for MSS. soon increased the number. Gherardo Landriani, bishop of Lodi, discovered several of Cicero's works on Rhetoric, and among the numerous authors whom Poggiodelivered from their prison,\* both in France and Germany, the Roman Orator held the first rank by several of his harangues, with which the moderns were then for the first time made acquainted.† Of all the *Orations of Cicero*, that for

\* Poggii *Orat. in funere Nic. Nicol.* p. 275 *Oper.* edit. Basil. 1538, è *Germanorum Gallorumque ergastulis*.

† M. Niebuhr mentions, as a thing which is found only in the papers of Jerome Lagomarsini, a Note which is at the end of a MS. at Florence, and which certifies, that the *Oration pro Cœcina* was discovered by Poggio *Lingonum Sylveis*, meaning in the Abbey of Cluny in Burgundy. It is to be observed, however, that not only

Fontei was the last discovered: it was found in a MS. which is still in the Archives of St. Peter's, but, from a remarkable ignorance, the copist has intercalated a part of the Oration for Placcus, and this mistake, while it has deprived us of a portion of one oration, has furnished a means to diminish the hiatus of another. The fragments of the Oration for Fontei, discovered in the Palatine MS., were wholly unknown, and the Editor has placed at the head of them a learned preface, in which he inquires into the offices which Cicero's client filled, and the epochs at which he exercised the functions of them.

The fragments of the discourse for C. Rabirius are only partly new: the ancient MS., having been folded to form the present one, the vellum has been cut so that part of the lines has been taken off, and great skill was required to supply this loss. In the introduction M. Niebuhr brings forward two new ideas:—1st. He thinks that in the ancient MSS. the Orations of Cicero, which have not a collective title, were arranged in alphabetical order, according to the names of those in whose favour they were composed. 2dly. M. Niebuhr thinks it has been erroneously supposed, that the accusation, against which Cicero defended Rabirius, was that of treason, (*perduellio*), whereas, in his opinion, it was a secondary, less serious accusation, renewed by Labienus, after the augur Metellus had hindered the voting of the people. Thus, while he acknowledges the antiquity of the title, *Pro C. Rabirio Perduellionis reo*, he thinks it should be changed into *Pro C. Rabirio ad Quirites*. I merely mention this opinion, without entering into an examination of its correctness, which does not seem to be demonstrated. The new fragment is the conclusion of the Oration for Rabirius, a defence which the Orator was obliged to finish in half an hour, and which he terminated by the following dignified expressions: *Diri ad id tempus quod mihi a Tribuno plebis prestitum est: a vobis peto quasque ut hanc meam defensionem pro amici periculo fidelem, pro republica salutem consularem putetis*. There is still a hiatus between what we already possessed, and what M. Niebuhr has discovered. The fragments of the Oration for Sex. Roscius adding nothing to what we already knew, they have merely furnished some various readings which may be of use.

Lastly, this MS., a singular union of so many illustrious remains, contains forty-four pages of the *Noctes Atticæ* of Aulus Gellius, which seem to merit but little attention, and which the work before us barely mentions.

Such are the results of M. Niebuhr's labour. His work is very properly divided

does Poggio speak in his letters of the Orations of Cicero, which he found there, (*Orationes Tullii*.... *quas detuli ex monasterio Cluniacensi*), but that these discoveries, and expressly that of the Oration for Cecina, are related from the Florence MSS. in many works on Literary History. (V. Laur. Mehus. *præf. ad. Vit. Ambros. Camald.* p. XXXV.—Bendini *Cat. Coll. lat. Bibl. Laurent.* T. ii. p. 311.—Shepherd's *Life of Poggio*.)

into two parts; the first contains the description of the Palatine MS. the second is composed of the fragments of Cicero, Livy, Seneca, and Hyginus. Each of these is preceded by an introduction, and accompanied with critical and grammatical notes.

M. Angelo Mai has published some remarks on the fragments of Seneca: he frequently differs from the opinion of M. Niebuhr; but his criticism is always within the bounds of politeness, and has no object but the interest of learning.

This cannot be said of a letter dated Verona, but without the author's name, which has been inserted in the *Bibliotheca Italiana*. It is written in a manner very well calculated to disturb the harmony which ought to prevail among the learned, and which is so useful to the success of their studies. The anonymous author attacks all M. Niebuhr's writings; but he expresses himself with particular want of decorum with respect to a part of the preliminary discourse to the fragments of Cicero. In this part of his work, M. Niebuhr, to answer to the doubts expressed by M. Heinrich, endeavors to prove, that a change should be made in the arrangement of the fragments of the Oration for Scaurus, discovered some years ago by M. Mai. By a singular chance, M. Peyron has found at Turin a MS. from the monastery of Bobbio, which contains the same fragments hidden under a work of Saint Augustine's, and which confirms the corrections proposed by M. Niebuhr. M. Peyron communicated his discovery to the Academy of Turin, on the 9th of April, 1820. The *Piemontese Gazette* spoke of it two days afterwards. M. Niebuhr's work was not published till June, and the anonymous writer from Verona adduces these dates to accuse M. Niebuhr of having endeavoured to appropriate to himself the discovery made at Turin, and of having antedated his preface.

A man of letters like M. Niebuhr, who is known to be devoted to truth as the sole object of all his researches, might have despised such accusations. Full justice would have been done him. He has, however, thought fit to reply, by a letter to the Editor of the *Bibliotheca Italiana*, which was first published at Rome in French, 1st of December, 1820. In this letter, M. Niebuhr proves to demonstration, that his opinion of the order in which the fragments of the Oration for Scaurus should be arranged, was formed as far back as 1815, and that he announced it at that time, in a Memoir read in the Berlin Academy: that the MS. of the work published by M. Niebuhr was delivered on the 25th of February, 1820, to the Master of the Sacred Palace, and that the sheet which contains his opinion on the fragments of Cicero was composed in the printing-office of De Romanis before the 18th of March. M. Mai himself, who has had some literary altercation with M. Niebuhr on the fragments of Cicero and Fronto, has been eager to recognize the justice of his claims.

The space to which this article has already extended does not allow of farther

details respecting M. Niebuhr's letter, but it must be regretted that the learned sometimes suffer themselves to be led into discussions, which, far from being advantageous to letters, consume much valuable time, and lessen that serenity of mind which should be one of the recompenses of literary labours. It cannot be denied that the investigation of the remains of antiquity is extremely useful and interesting. The fragments published by M. Niebuhr are considerable of themselves, by their extent, and by the authors to whom they belong. They are instructive in many respects, they indicate new historical characters; they throw light on a law but little known, and on the manner in which the accounts of the administration were kept among the Romans. They mention some works which no longer exist; and lastly, they are not without use for the topography of Rome. We should therefore rejoice at the discovery of the smallest remains of ancient authors, and encourage the publication of them. In general, their value cannot be estimated at the moment of their appearance. The fragment which seems at first to be insignificant, may, in the sequel, clear up some important point of Philology, Grammar, or Antiquity. The Vatican Library, where the discoveries of which we have spoken were made, offers a vast field for research: the ardor of the Librarians and the Literati who are engaged in it assures us that their researches will be productive: an enlightened Government favors them, and this immense repository, now become accessible, can no more be compared, as it was by Lucas Holstenius, with the gardens of the Hesperides.—I remain, dear Sir, &c.

To the Editor, &c.

#### ROYAL SOCIETY.

On the 30th, the Annual Election of Officers and the Annual Dinner of this Society took place.

The two Copley Medals were presented to J. F. W. Herschel, Esq. for his Mathematical and Optical Papers (in *Phil. Transactions*), and to Capt. Sabine for his Observations on the Magnetic Needle and Pendulum during Capt. Parry's voyage.

The *Old Council* were elected as follows: Sir H. Davy, Mr. Brande, the Bishop of Carlisle, Mr. T. Combe, Mr. Davies Gilbert, Mr. C. Hatchett, Mr. Herschel, Sir Everard Home, Mr. John Pond, Dr. Wollaston, and Dr. Young.—The *New Council*, Earl of Aberdeen, Dr. Baillie, Mr. Barrow, Mr. H. C. Brodie, Mr. W. Hamilton, Mr. Ivory, the Marquis of Lansdowne, Dr. Marcet, Mr. T. Murdock, and Sir Robert Seppings.

#### CAMBRIDGE, NOVEMBER 30.

The following Gentlemen were on Wednesday last admitted:—

##### DOCTOR IN DIVINITY.

The Rev. J. Jeffery, of St. John's Coll.

##### MASTER OF ARTS.

E. R. Tunno, of Trinity Col.

##### BACHELOR IN CIVIL LAW.

E. Horne, of St. Peter's Coll.

## BACHELOR IN PHYSIC.

F. Granger, of Emanuel Coll.

## BACHELOR OF ARTS.

G. W. B. Daniell, of Caius Coll.

The subject for the Chancellor's English poem for the present year is *Palmyra*.

## Fine Arts.

## WESTMINSTER ABBEY.

EXCEPT on the day on which the crown was put upon the head of George IV. in this sacred pile, it has not for many years offered so interesting a sight as it does at present.

In consequence of certain repairs and alterations having been ordered by Dr. Ireland, the Dean, and the Chapter, it became necessary to remove the altar, which, we believe, was erected by sir Christopher Wren, in the reign of Queen Anne. In executing this, an ancient screen has been discovered, which, although in a mutilated state, exhibits sufficient remaining ornament, spared from the barbarous, we may say sacrilegious hands of the destroyers of such reliques of ancient art, to afford example for its restoration. This screen is the west front of that which forms the east side of the inclosure in which the shrine of the Confessor stands: on each side of it is a door of exquisite proportions, and these, not projecting beyond the plain of the screen, have escaped material injury. Their bolts and one of the places for a handle are very curious pieces of workmanship.

This screen forms the side of the Presbytery, or inclosure of the altar, where the altar stood; but, in pursuing these works, the lateral screens have also been uncovered, and the monuments on the south and north sides (the right and left as you approach the altar) exposed to view. These are beautiful specimens of Gothic tombs; and must delight every person who has feeling for ancient history, original specimens of the fine arts, or national antiquities.

They have delighted us much, and we shall endeavour to convey as accurate an idea of them as we can to our readers.

On the right hand, on entering the railing of the Presbytery is the tomb of Anne of Cleves, the fourth wife of our eighth Henry. It is a remarkable piece of sculpture, very much resembling a Greek altar, having two smaller altars of the same character, distinct from the sarcophagus, at the top and bottom. It is emblazoned with A.C., the monogram of the queen, with skulls and cross bones, and seems to be of the period of her death. This monument occupies the space to the first pillar within the railing. Between that pillar and the screen above described is a tomb of the most interesting kind, namely, that of Sebert or Sabert, the Anglo-Saxon King of Essex, and the founder of the church of St. Peter's, Westminster, about the close of the sixth century.

It was at this era, as we learn from Mr. Sharon Turner's admirable history of our Anglo-Saxon progenitors, that Pope Gregory the Great sent St. Augustin, and other monks,

on a mission to convert our Pagan forefathers. They first turned to the christian faith Ethelbert, King of Kent, the uncle of Sebert, who was his sister's son. He having set the example of consecrating places of worship,\* not only in his capital, Canterbury, but in St. Paul's, London, (to do which he had power, as the superior monarch;) Sebert embraced the same religion, and founded that church where his dust now reposes.

It is worthy of notice, that the coverings of this tomb, then tapestry, were removed in the year 1775, and that Sir James Ayloffe read a memoir upon the subject to the Antiquarian Society, which was published in their Transactions a few years after. It was then closed up with the clumsy carpenters' work, which has since concealed it. The ashes of Sebert, and, it is believed, of his queen Ethelgolds, were transported hither from the cloisters in the year 1308; when, it is related by Walsingham that the pious monarch's arm was found as entire as when he was buried, though between six and seven hundred years had elapsed since he was gathered to his fathers.

It is a singular thing, (being of very rare occurrence indeed, if any other instance does exist) that the front of this tomb is quite different from its other side. It is a plain altar-tomb, with a canopy of framed oak, curiously carved and ornamented. The back of it (the altar) consists of four pannels, on which four whole-length figures have been painted. The pannels appear to be 8 or 9 feet high, and nearly 3 feet broad. Two of these pictures remain, and we understand the lower extremities of a third are visible. They are almost unique specimens of art. The first (the pannel farthest up on the right hand, and consequently next the screen) is Sebert, robed and crowned. In one hand he bears a sceptre, surmounted with a Gothic building, emblematical, no doubt, of his having founded this church. The face is flat and inexpressive, with a full beard. The other hand is held up, with the fore finger extended, as if some most important decision were being delivered to a second person. That second person is lost, for the adjoining pannel has been quite defaced. Whoever declares that it was St. Peter in conversation with the king; but this is very problematical. Other old writers and antiquarians have said that the figures were Sebert, John the Baptist, St. Peter, and Edward the Confessor; but this, also, is mere conjecture, and, indeed, evidently erroneous in one instance, as the third pannel bears a clear and decided portrait of Henry III.; the effigies on his tomb agreeing with all its lineaments. Whose it was that occupied the intermediate space is a question rather of curiosity than interest. On the Gothic mouldings are three fine heads in wood, two crowned, and one, between, mitred. This would induce an opinion that the portrait between was a bishop: perhaps St. Augustin, who converted the king, or possibly Mellitus, the bishop of London, who consecrated the church, as Augustin died within a year of his first intercourse with Sebert, and could not, therefore, be very intimate with that monarch.

The fourth pannel is also blank. It might have been any of the above saints, or Ethelbert, the King of Kent, or the Queen of either sovereign, or St. Thomas à Becket.\*

The portrait of Henry III., who is properly here as the refounder of the cathedral, is very spirited—on a ground powdered with lions. His beard is scarcely perceptible; his countenance rather expressive; his sceptre surmounted by a sort of flower; his robes rich, and his gloves finely embroidered.

There have also been originally pannels at the head and foot of the altar-tomb; and J. S. Hawkins has published, in a quarto work of Mr. Nichols', a description of another portrait on pannel on the other side of this tomb, (viz. that which, if cleared, would face outwards towards Poets' Corner,) which shows that the pannels were thus painted on both sides. This, it is almost demonstrated, is a likeness of Edward the Confessor; the similarity of features and the holding up of a signet-ring, as on his sculptured monument, are the proofs.

Whether these pictures are in oil or distemper we should think it difficult to pronounce. A very clever artist, who was in the Abbey when we were pursuing our inquiries, held that they were oil: if correct, a fatal blow to the invention of Von Eyck.

Our readers will now, if they please, go over with us to the other side of the Presbytery, i. e. to the panneling on the north, or left hand as you advance to the altar. Here are three monuments, those of Edmund Crouchback Earl of Lancaster, second son of Henry III.; Aymer de Valence,† third son of Wm. de Valence, the King's half-brother; and Aveline, Countess of Lancaster, the wife of Edmund Crouchback. The tombs of the two males are partially known to the visitors of Westminster Abbey, their backs being open on the side of the ambulatory, so that they come within the descriptions given by the person who shows the monuments to strangers. The fronts, now cleared from the coarse carpentry which concealed them, are only remarkable as having their ornaments more fresh, and their carving, gilding, painting, armorial bearings, &c. in higher preservation.

But the tomb of Aveline is not only beautiful, but heretofore (for many years) unseen, the monument of Lord Ligonier; having hidden it behind towards the ambulatory, and the wooden screen towards the presbytery. It is a precious piece of antiquity. The sarcophagus is an altar-tomb of touchstone, under a magnificent mausoleum; made, as we imagine was often the case, in imitation of those hearse beneath which the corpses of the illustrious were laid after

\* The idea of the deficient pannels having borne the portraits of saints, is strengthened by their being evidently scraped off, a work likely to have been done when Henry VIII. issued the order to efface such superstitious emblems.

† This beautiful tomb is made the subject of the frontispiece to Ackermann's History of Westminster Abbey.

‡ This monument superseded that of Bryan Duppa, Bishop of Winchester, anno 1663.



death till their funeral. On the tomb is a cumbent freestone effigy of Aveline, five feet seven inches in length. She has the appearance of a lovely woman in the bloom of youth; which was to be expected, as she died soon after her marriage, which took place in 1269, when she was eighteen years old. Her dress consists of a loose robe, and a mantle of flowing drapery. On her head is a coif, joined below the temples to a barbe or chincloth, (such as was worn by mourners,) which passes over the lower part of her chin.\* On the coif is a long Paris hood, falling in easy folds upon the shoulders. The hands are joined, and raised as in prayer: the head rests on a cushion, which is sustained by two angels with expanded wings. The feet press on two dogs, of fidelity, while the warriors' lions were emblems of courage, and the infants' lambs of innocence.† The canopy is exceedingly rich: on one side is admirably painted a vine-branch full of fruit, not the gospel emblem of fecundity, for Aveline died childless, but a family symbol of her mother's family, the Redvers, Earls of Devonshire, the same occurring on their monuments at Twynham, Hants. On the other side is an Acanthus, beautifully done. This Aveline was the greatest heiress that England had ever till then contained, which led to her royal union. She was the daughter and sole heir of Wm. de Forz, Deforce, or de Fortibus, Earl of Albemarle and Holderness, a descendant of Odo Earl of Champagne, created a British peer by William the Conqueror. She not only inherited all his large possessions, but, in right of her mother, the Devonshire lands, including the Isle of Wight with its Castle of Carisbrooke.

Such are the remains (the most curious of them not mentioned by Camden, Stowe, &c.) which are now to be seen in Westminster-abbey. It is reported to be the intention of the Dean and Chapter to have them repaired, and all the former grandeur about the altar restored. We trust, that the style will be congenial to the models left, and that this favourable opportunity of displaying good taste, and a veneration for the enlightened of antiquity, will be employed in a manner to do honor to the Cathedral and the age. We were sorry to observe, in the rebuilding of the organ, on its old site, where it utterly spoils the finest *coup d'œil* of the Abbey, a bad omen in this respect. The covering with boards of a portion of the Mosaic near the altar, is another sign which we much dislike. In other points, we notice great improvements. The removal of all the iron railings from the fronts of the monuments along the aisles is an instance

\* This is a sign of rank, none below baronesses being allowed to wear it so. Knights' wives were ordered to wear the barbe under their chins; and the wives of Esquires, &c. below their throats.

† These emblems, however, were so often varied, that we believe the exceptions to this theory are as numerous as the rules.—En.

‡ Removed for the Coronation, and now being replaced where it destroys the whole effect of the nave.

of this, and adds to their relief in a degree that could hardly be anticipated. They are also cleared, and one or two in the centre of the nave have been removed to the aisles, much to the advantage of the former.

#### ROYAL ACADEMY.

The prize subjects for the present year are, in historical painting, *The Prodigal Son*, from St. Luke; and in sculpture, *Hæmon and Antigone*. Sophocles' fine tragedy on the latter subject may inspire the noblest effort of the chisel; the Greek tomb, the human figure, and the action, are equally calculated to form a piece of sculpture of the utmost classical, anatomical, and natural beauty.

#### Original Poetry.

TO JESSY. By LORD BYRON.

(The following unpublished Stanza were, we are assured, addressed by Lord Byron to his Lady, a few months before their separation.)

THERE is a mystic thread of life,  
So dearly wrenth'd with mine alone,  
That destiny's relentless knife  
At once must sever both or none.  
There is a form on which these eyes  
Have often gaz'd with fond delight,  
By day that form their joy supplies  
And dreams restore it through the night.  
There is a voice whose tones inspire  
Such thrills of rapture in my breast,  
I would not hear a seraph choir,  
Unless that voice could join the rest.  
There is a face whose blushes tell  
Affection's tale upon the cheek;  
But pallid at one fond farewell,  
Proclaims more love than words can speak.  
There is a lip which mine hath prest,  
And none had ever prest before,  
It vow'd to make me sweetly blest,  
And mine—mine only, prest it more.  
There is a bosom—all my own,  
Hath pillowed oft this aching head,  
A mouth which smiles on me alone,  
An eye whose tears with mine are shed.  
There are two hearts, whose movements thrill  
In unison so closely sweet,  
That pulse to pulse responsive still,  
That both must heave or cease to beat.  
There are two souls whose equal flow  
In gentle streams so calmly run,  
That when they part—they part, ah no!  
They cannot part—those souls are one!

Valentine.—And why not death, rather than living torment?

To die, is to be banish'd from myself;

And Sylvia is myself.  
*Two Gentlemen of Verona.*

#### LINES.

Oh! but one sign of pity show,  
One word to bid me stay;  
Away from thee I cannot go,  
I cannot live away.

Or bid me die, if cruel, yet  
The kindest fate for me:—  
In death alone can I forget  
Myself, my love, and Thee!

*Trutha.*

#### SONNET.

In reply to some Friends, who attribute the Author's decrease of physical powers to intense study!

"Sine doctrina vita est quasi mortis imago!"  
*Quotation from a Quotation.*

NAV, say not, say not, such pursuits as mine  
But edge the spade that shapes mine early grave!

I never may acknowledge, that, to lave  
My parch'd soul in some waters with the Nine,  
Gives Atropos one hint, a girth t'entwine  
Of deadly nightshade—stead of laurel crown—

Wherewith to force mine aspirations down,  
Who feel not joy, but at Apollo's shrine!  
What, an' my taper the whole night long shed

It's lonely ray on page of abstruse lore,  
Enabling me, therein, o'erblest to pore!  
It glads me much, all other gladness fled,  
By Learning steer'd, to glide Life's ocean o'er,  
By Wisdom cheer'd t'unheed what Vampyres  
quaff my gore!  
*Sallero.*

#### GOOD DAY AND GOOD NIGHT.

*Imitated from the French.*

In two words I will display  
All the employment of my life;  
'Tis alternately to say,  
"Good night and good day."  
Good day to thee, my life,  
When thy beauties bless my sight—  
But to my frowzy wife—

Good night!

Good day! my neighbour kind,  
Good day! and thanks enough,  
If your wine be to my mind,  
And the flavour good I find.  
Be the weather fine or rough,  
Good wine is my delight;  
But give me sour stuff—

Good night!

Good day! when Vestris' smiles  
Speaks rapture to all hearts,  
And with her winning wiles  
My soul of care beguiles.  
But, when she departs,  
And Kean appears in sight,  
With his croaking and his starts—

Good night!

Thus as happy as a king,  
Time seems to fly away.  
I'll come again and sing,  
When my fancy's on the wing.  
Then I'll wish you all—Good Day,  
And trust to give delight.  
If not—why I must say—

Good night!

THE LAND WHICH NO MORTAL MAY KNOW.  
Oh! where are the eyes that once beamed upon me?

And where are the friends I rejoiced once to see?  
And where are the hearts that held amity's glow?  
They are gone to the land which no mortal may know!

When shadows of midnight descend o'er the plain,  
How drear is the path of the way-faring swain;  
Yet drearer and darker the road I must go,  
E'er I rest in that land which no mortal may know!

Yet pilgrims who roam through the glooming  
of night, [light;  
Still hail the bright beams of the dawn-coming

And tho' the approach of the morning be slow,  
Its hope-kindled ray seems to lessen their woe:

And thus when the tear-drop of sorrow I shed,  
And bend me above the cold tomb of the dead,  
A ray of the future diffuses its glow,  
As I look to the land which no mortal may  
know.

John Allen Walker.

#### TO MY FRIEND.

In gloomy hours, and anxious days,  
When Hope denies to me her rays,  
And Care sits brooding on my brow,  
Still Mem'ry paints, as she does now,  
Thy form to me.

And she recalls those hours when we  
With fond hearts loved in infancy;  
Our older sports, when by the Wye  
We gaily roam'd. Ah! oft I sigh  
For scenes so dear to me.

That hour, still present to my view,  
When Fortune bade us paths pursue  
In different climes, can you forget?  
Can I? Alas! what tears did wet  
My cheeks for thee.

Those early scenes, my friend, are gone,  
And Life's short web is half-way spun,  
And many climes I have survey'd,  
Yet one true friend have only made,  
And thou art he.

In social times, in festive hours,  
When no sad thought my heart devours,  
When Mirth and Joy possess my soul,  
With rosy wine I fill the bowl,  
And drink to thee.

This goblet then I send thee, friend,  
On which my name with thine doth blend,  
Faint emblem of our mutual flame:  
Whene'er you drink, pronounce my name,  
And think of me. J. B.

#### The Drama.

##### DRURY-LANE.

*De Montfort*, as we predicted, had a brief career—his execution took place in the same week in which he perpetrated his crime. Mrs. West has made her *debut* for the season, but nothing has occurred worthy of note, as we do not choose to criticise pieces without novelty, and casts without merit.—As the *Coronation* finishes its run to-night, we trust that something new and good may enliven these boards.

##### COVENT-GARDEN.

On Monday was substituted for Miss Hallande in the *Gentlemen of Verona*, and on Tuesday, appeared for herself in the *Slave*, Miss Boyle, from Dublin, as we understand. This new aspirant for Operatic fame, is not a bad actress, but a very feeble singer; and it appears to us that she has neither compass nor power of voice to be of much vocal utility. Macready did all that could be done for *Gambai*, and Abbott was excellent.

"*The Two Pages*," the after-piece produced since our last, is founded on an anecdote of Frederick the Great, who discovers by the accident of finding and perusing an open letter in the hands of one of his sleeping pages, that the boy, whose unassigned expenditure of his salary had given rise to observations injurious to his character, had been

in the habit of supporting his mother's establishment from this fund. Frederick places a rouleau of ducats in the boy's pocket, and a fellow-page, having lost a similar sum, is in search of it, when the Monarch's present drops from his companion's dress, and Frederick in explaining the circumstance promotes the page and provides for the mother who is the widow of one of his meritorious officers. With the exception of a rather long narrative from Mrs. Vining, there is a good deal of interest in the piece. Miss Foote, as one page, is a comely military boy, and performs her part with grace and feeling. Mrs. Chatterley, the other stripling, exhibits a more bustling style, but not forgetful of the well-imagined half-courtly half-military etiquette, which such a sovereign domestic should possess. Fawcett and Mrs. Gibbs as an *inn-keeper* and wife gave "good entertainment for man and beast," including the noisy gallery.—*Frederick* is personated by Farren, in point of dress, with perfect nicety, but the King's manner is recorded as sententious rather than rough. In his decisions on some memorials, much of Frederick's despotic justice is pictured, and in one case, where he determines to exempt the subjects of a distressed district from taxation for two years, his Majesty's determination met the loudest approbation of the audience. On the whole, the afterpiece is very successful, and deservedly so, as a light and pleasing trifle. We need hardly add, that it is a translation from the French: it had a wonderful run, we remember, in Paris, owing to the peculiar excellence of the King, whom the writer declared to be *so natural*, that he not only equalled but surpassed the original.

#### Foreign Drama.

##### THE FRENCH DRAMA.

(From our Correspondent.)

Paris, Nov. 1st. 1821.

LORD BYRON's *Marino Faliero* has been adapted to the French stage with numerous curtailments; but, notwithstanding the abridgment, it was by no means favorably received by the Parisian public. The *Doge* was almost as severely treated as he was in former times by the Council of Venice. A *Doge* is indeed considered too citizen-like a hero for tragedy by the French, who are accustomed to see only kings and princesses in the tragic drama. Besides, it has been remarked that Lord Byron's *Tragedy* is void of action and interest, and destitute of any prominent character or any real plot. His Lordship might, perhaps, have made a very interesting tragedy without confining himself so closely to history. In modern French tragedy, history is almost always sacrificed to dramatic effect, because in France an audience would rather have their feelings roused than be instructed in history. It would appear that in the time of Racine the French were somewhat more scrupulous, for that great author never failed to mention in his prefaces that he remained as faithful to history as the stage would permit. For some time past our tragic authors have fre-

quently taken their subjects from French history; for the histories of Greece and Rome have been so exhausted, that it is scarcely possible to select new subjects from them. Three tragedies have been represented within a short interval, founded on the sanguinary feuds and civil wars between the factions of the Dukes of Burgundy and Orleans in the fourteenth and fifteenth centuries. As England did not remain idle amidst those conflicts, the authors, to flatter public opinion, have not failed to introduce some forcible *tirades* against the interference of the English in the wars of France. On the other hand, however, it must be confessed that France has never been backward in meddling with the troubles of the neighbouring country.

Those who wish to observe the characteristic features of the French people, should witness the representation of a little piece, produced some time ago at the *Théâtre des Variétés*, intitled *Le Soldat Laboureur*. The subject of the piece is trifling. A French soldier, decorated with the star of the Legion of Honour, returns at the close of the war to his mother's farm, and proudly recalls the remembrance of his military career. This soldier is represented as the model of every virtue, and endowed with the utmost susceptibility of feeling. Consequently he is distinguished for every great and noble action, and he expresses the most patriotic ideas. In this character the Parisians behold the representative of the old French army, and, by applauding the hero of the new piece, they wish to give a token of esteem to that great army which has been distinguished by so many deeds of valour, and which placed France beyond the influence of foreign power; though, unfortunately, it contains few models like the one who is nightly applauded at the *Variétés*. At the commencement of the Revolution, pure disinterestedness and patriotism were by no means rare qualities in the French army. Under Buonaparté, on the contrary, ambition, selfishness and servility predominated, and if under the Imperial régime the French soldiers gained many victories, they certainly possessed few virtues as citizens. But a theatrical audience does not reflect so deeply. They recall the victories of France, and rigorously applaud those pieces which have any reference to her military glory. The Parisians, perhaps, conceive it to be their duty to seize these opportunities of paying a tribute of respect to the old army, because they believe that army to have been neglected and dispersed. The opposition wish to make the government feel that, though it had the power of annihilating the army, it could not annihilate the glory it obtained. *Le Soldat Laboureur* has already been represented nearly sixty times, and every evening the theatre is crowded.

The Grand Opera since its opening has produced no new piece. Some new rehearsals, however, have taken place, and among others *La Lampe d'Alceste*, a posthumous composition of that excellent composer Nicolo, who died too early, not for his reputation but for the lovers of music. Few modern composers have been more popular than Nicolo. Many of his pieces, *Cendrillon*,

low, for example, have been performed nearly a hundred times in succession. He composed none but comic operas, in which style he excelled. *La Lampe Mirveilleuse* was the only piece which that great master produced for the Grand Opera, where many composers, whose works have succeeded well enough at the small theatre, have failed. All, however, who have witnessed the rehearsals of Nicolo's posthumous work, praise it highly, and pronounce it worthy of the reputation of the author. This Opera was to have been represented for the first time during the visit of the King of England in Paris; but it required so much preparation, that it could not have been ready at the period when the King was expected. Viotti is no longer manager of the Opera; his management was so complained of that another has been appointed in his room. The Opera at Paris is a little empire very difficult to be governed. Sixty musicians must be satisfied at once, besides an equal number of dancers, and, in addition to these, the authors of the poetry, the machinists, the gentlemen of the king's chamber, and, what is worse than all, the public. Viotti had not sufficient experience for the situation. He had been called from England, and, being a foreigner, he was unfavourably received by many of the musical performers and singers. However, by way of compensation, the direction of the Italian Opera has been consigned to him.

The *Théâtre Français* will probably undergo some change in its management. In France the government meddles with every thing, and various regulations have been prescribed for this theatre at different times. Those that were issued under the preceding reign were remarkable for being dated from Moscow, where Buonaparté had scarcely time to date his decrees. But they had this in common with all similar regulations, that the highest actors were obliged to submit to them, and that the most distinguished talents were not respected. The *Théâtre Français* is organized in a peculiar manner. The principal performers manage it themselves; but all are not equally interested; some have a full share, others a half, others a fourth, or even an eighth. These are called *Sociétaires*. There is besides a second class, called *Pensionnaires*, or those who are paid by the *Sociétaires*, without receiving any of the profits; and lastly, the *Debutants* and actors who are engaged on trial form a third class. But at the *Théâtre Français*, as elsewhere, there is a gradation of ranks, the upper classes too often make their inferiors feel the weight of their power. The *Sociétaires* take their pleasure while the *Pensionnaires* work hard, and as indolence is not incompatible with jealousy, they never permit the *Pensionnaires*, still less the *Debutants*, to interfere with certain brilliant parts, which they reserve for themselves by way of exclusive privilege. Hence arises much dissatisfaction among the lower classes, while the public are the greatest sufferers by these green-room intrigues. It is questionable whether any change can be effected in this state of affairs. By the bye, talking of theatres, it may be mentioned that *La Chronique Reli-*

*gieuse*, a journal opposed to the principles of the ultra-mountain Catholics, mentions that the Jesuits who have come to France begin already to act plays, and that they have brought out a little piece to celebrate the birth-day of the Duc de Bourdeaux. The Jesuits have neglected no means of rendering themselves popular. In former times they played both tragedy and comedy; thus it is not surprising that they should resort to their old expedient to fix the attention of the multitude.

### Varieties.

Dr. ——— of ——— College, among other *gourmet* qualities, was strictly an epicure in the setting out of his table. One day a calf's head was immediately under his notice, in presenting which the cook had unluckily splashed some of the sauce upon the edge of the silver dish. The doctor was inflamed with ire; the trembling menial was ordered in to be lectured and fined. The offence was pointed out to him—how dared he commit it—what reply could he make. The poor cook confessed that the edges of the plate were soiled, "but your honour," said he humbly, "will, I hope, excuse this accident, for the dish itself is so clear and bright that you may see your own face in it."!!!

### SHAKESPEARE.

A Correspondent in the last Number of the Gentleman's Magazine gives the following translation of the celebrated Latin Epitaph\*, on Shakspeare, which he states was found among some old papers of a friend at New Stratford.

*University Anecdotes.*—The Reverend H. Cotton has published a biblical work, with a dedication to the memory of Dr. Cyril Jackson, in which he declares that he is indebted to the latter for every thing except his birth!!!

*Sporting in India.*—A letter from Ceylon mentions a remarkable fact in Oriental sporting, which recently happened in that island. A party of Europeans, who were out amusing themselves with elephant hunting, came so suddenly on a numerous herd as to be thrown into great confusion. The trampling was terrible and the danger imminent. One of the tame elephants in particular was overthrown, and two of the wild animals rushed forward to destroy its dismounted driver. At this moment Capt. ———, with a coolness almost incredible, interfered and saved his life, by shooting first one and then the other elephant dead, each by a single ball from a barrel of his double-barrelled gun. The mortal mark is on the head, over the eye, and in both instances the ball penetrated the brain.

\* "Judicio Pylium, Genio Sophoclem, arte Maronem.

Terra tegit, populamaret, Olympus habet."

"With Nestor's judgment bleste, and Maro's skill,

The Muse of Sophocles he rulde at will: Shakspeare bewep'te of nations here doth lie, Earthe hides his earthe:—his soule hath founde y<sup>e</sup> skie.

### OTHER TIMES.

In the reign of Henry the Fourth, when the persecution of the Lollards commenced, an unfortunate man of the name of Badby was sentenced to be burned in Smithfield, for attachment to the principles of Wicliffe, then denounced as a crime by the name of Lollardy. The Prince of Wales, afterwards Henry the Fifth, was present at the execution. When the unhappy sufferer felt the flames, his resolution seemed to forsake him, and his agonising cries touched the Prince, who gave directions, that the tun in which he had been placed to be burned, should be removed, and Henry then offered him pardon if he would recant. Still farther to tempt him, he added, that seeing he was rendered incapable of labour by the injury which he had already sustained, he would allow him an income of three pence per day. Badby, however, rejected the proffered mercy, was reconducted to the stake, and consumed to ashes.—The three pence per day offered to the sufferer was a very handsome income at that time; from the bill of a dinner given in 1561 to the Duke of Norfolk and others, we find that the price of a leg of mutton was then three-pence, and that four pence half-penny would purchase half a bushel of flour. If we may assume the prices of those articles to have advanced one third in the one hundred and sixty years preceding, and measure the value of other commodities by them, it will appear that the three pence per day offered by the Prince of Wales, was equal in value to four or five shillings per day at the present time, an income which to a poor man would certainly appear respectable, and not unworthy the personage who offered it.

### Literary Notices.

Hogg, the Ettrick Shepherd, has announced a Romance in 3 vols. to be called "The Three Perils of Man; or, War, Women, and Witchcraft."

A series of engraved Portraits of Deans of Westminster has been advertised to commence in January: it is intended to accompany the Memoirs of these Prelates, written by E. W. Brayley, and graphically illustrated by J. P. Neale. The Prospectus gives the following information:—

Since the time of the reformation, the affairs of this church have been directed by one Bishop, one Abbot, and twenty-two Deans; of the latter, four have been advanced to the archbishopric of York, and eleven others to different Sees in various parts of the kingdom. It has been ascertained, that nineteen original portraits of the above prelates are now preserved in different colleges of the two universities, and in other collections; and from copies of those pictures all the engravings will be executed.

The portraits of Bishop Thirlby, Abbot Feckenham, and Dean Benson, have not yet come to the knowledge of the proprietors of this Work; and information concerning



them, or of any other portraits of Deans which have not been engraved, is solicited.

A very good history of Milan has recently been published. It is intitled "Storia di Milano del Cavaliere Carlo de' Rosmini;" consists of 4 vol. 4to. and is adorned with 60 plates.

### Meteorological Journal.

NOVEMBER.	Thermometer.	Barometer.
Thursday 22.	from 33 to 56	29.62 to 29.44
Friday 23.	from 31 to 48	29.67 to 29.95
Saturday 24.	from 33 to 52	29.72 to 29.62
Sunday 25.	from 34 to 51	29.78 to 29.60
Monday 26.	from 46 to 55	29.32 to 29.19
Tuesday 27.	from 40 to 47	29.45 to 29.76
Wednesday 28.	from 28 to 50	29.75 to 29.57

Rain fallen during the week .55 of an inch.

On Thursday, 6th December, at 7 h. 46 m. 12 s. (clock time), the 1st satellite of Jupiter will emerge from an eclipse.

And on the same day, at 8 h. 34 m. 46 s. the 3rd satellite of Jupiter will immerse into an eclipse; and at 10 h. 45 m. 11 s. the same satellite will emerge from an eclipse.

Thursday 29.	from 40 to 54	29.58 to 29.75
Friday 30.	from 40 to 50	29.87 to 29.56
Sat.---Sat. 1.	from 37 to 48	29.54 to 29.72
Sunday 2.	from 37 to 47	29.79 to 29.93
Monday 3.	from 35 to 54	29.71 to 29.58
Tuesday 4.	from 31 to 48	29.85 to 29.73
Wednesday 5.	from 43 to 53	29.71 to 29.84

Rain fallen during the week .825 of an inch.  
On Monday 10th, at 12 h. 43 m. 13 s. (clock time) the 2nd satellite of Jupiter will emerge from an eclipse.

On Thursday 13th, at 9 h. 42 m. 1 s. (clock time) the 1st satellite of Jupiter will emerge from an eclipse.

Lat. 51. 37. 32. N. Lon. 0. 3. 51. W.  
Edmonton, Middlesex. JOHN ADAMS.

### To Correspondent.

J. B. jun. has chosen a subject which has been too often resorted to be susceptible of new interest.  
A severe indisposition has prevented our replying to many Correspondents: we beg leave.

### Miscellaneous Advertisement.

Connected with Literature and the Arts.

#### Lithographic Works.

RODWELL and MARTIN beg leave to inform the admirers of Lithography, that in consequence of the increased demand for Works in this Art, they have been induced to open a separate Establishment for the publication and sale of them, at No. 40, Argyl-street; where may be seen an extensive collection of the best Works, English and Foreign. They have just published the following:

ROMAN COSTUMES, drawn from Nature by PINELLI. Containing 24 Plates, price 42s. coloured, and 24s. plain.

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Printed for Wm. and John, Edinburgh; G. and W. J. Whitaker, and John Warren, London.

Of whom may be had, all the Numbers of the Edinburgh Monthly Review, from its commencement in January, 1819, to its conclusion in June, 1821, and No. I. of the present Work, for July, 1821.

LIFE IN PARIS.—THE SECOND NUMBER  
Of this elegant Work, with coloured characteristic Plates, drawn and engraved by Mr. George Cruikshank, was published on the 1st of December.—No. III. will appear on the 15th inst. Royal Edition (to correspond with Rgan's Life in London); 1s. 6d. demy Edition, 1s. 2d.

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